

G R A C E

Leading unto

G L O R Y:

Or

A Glimpse of the Glorie, Excellence and Eternity of *HEAVEN*.

Wherein most part of the Spirits
various Operations in his Enlight-
ening, Convincing, Converting,
Guiding, Leading, Strengthening,
Comfortings; Sealings are
shewed,

As He assures Salvation leading
unto G L O R Y.

Written by J. H. [John Hall?]

see p. 3. 4. & 5. & 6.

VIRTUS MILLE SCUTA.

2 Cor. 5. 1, 2.

For we know, that if this Earthly House of our Ta-
bernacle be dissolved, we have a Building given of
God, a House not made with hands, Eternal in
the Heavens.

In this therefore we sigh, &c.

London, Printed by B. Alsop, and are to be sold at his
house in Grubstreet, near the upper Pump, 1651.

Ms. B. 25



I have perused this Book, intituled *Grace leading unto Glory, or a Glimpse of the Glory, Excellency and Eternity of Heaven*; being a collection of many heavenly and comfortable Truths, which by Gods blessing, in hope that it might do much good, and encourage many in their heavenly journey. I have therefore allowed thereof to be Printed.

Imprimatur,

Obadiah Sedgwick.



G R A C E

51

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TO
The Right Honourable
Noble and Vértuous Lady,
Most Worthy of all
H O N O U R,
ELIZABETH,
COUNTES and DOWAGER
of E X C E T E R
&c.

Right Honourable,



R A C E, as I conceive
it (under Correction)
is nothing else but a
Compound of GLO-
RY, and GLORY is
nothing else but a Compound of

The Epistle

Sanctification, whilest the soul receiving out of Christs fullnesse Grace for Grace, is transformed into the same Image from Glory to Glory (one degree of Sanctification to another) until at length (like fire mounting upwards unto its proper Orb) the higher and purer it grows, partaking of the Divine Nature, spreading it self, perfumed with Myrrhe and Frankincense, and all the spices of the Merchant, it vent it self forth in all the Divine Vertues of Him who hath called it out of Darknesse unto his marvellous Light.

Now God out his Infinite rich Goodnesse and Mercy having conferred upon your Honour all the rare endowments both of Grace and Nature, with a rich and plentifull Estate, and which is more then all, a large Heart to use it well for the Glory of God, your own Comfort

Dedicatory.

fort, and the Miseries and Necessities of others, whereby you have Purchased your self that High Honour, to be a Mirrour to all the Great Ladies of this Age, of unparell'd Worth, shining forth in Religion and Pietie, to the admiration of all.

I therefore being taken in this number, have adventured to present unto your Honour, this short discourse and pithie, of *Grace leading unto Glory*, that it might give you yet a further insight into things invisible, Comfort you now in your Journey homewards, Mount you one Step higher upon Iacob's Ladder, to view your Heavenly Countrey, to have a Glimple of that Infinite Glory provided for you, for which the great Bodie of Saints so sigh and groan dayly, and which in Gods good time you shall enjoy Eternally for ever, when your

The Epistle, &c.

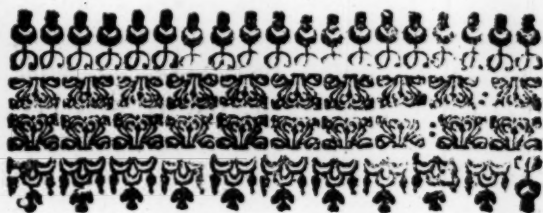
Corruptible shall put on Incor-
ruption, and your Mortal Immor-
tality, to be swallowed up of Life,
which is, and shall be ever the
Wish, Prayer, and Desire of

Your Honours

humble Servant

to Command,

J: H:



Christian Reader.



Here is no subject of our thoughts and meditations, nor of our discourse and writings, more sweet and comfortable unto those who by a lively faith are interested in them, then the eternall joies and happinesse of that heavenly Kingdome which God, in his rich mercy through and for the merits and mediation of his dear Son, and our alone Saviour, the Lord Jesus Christ, hath prepared for his elect and faithfull sons and servants: for what can be more pleasing and full of ravishing joy unto us, in the sea of this miserable world, wherein we are tossed in storms and tempests,

To the Reader.

pests, endangered daily to be spilt and wracked upon rocks and sands, and to be robbed and rifled with mercilesse Pyrats, then to be assured that within a while we shall safely arrive at our wished Haven, where we shall be eternally secured from all these perils, and injoy perpetuall peace and rest? what can replenish us with more delight, and fill our hearts with invincible courage in our spirituall warfare, than having fought the good fight of faith, in assurance of victory, to meditate with hopefull expectation on that glorious crown which God hath infallibly promised to those that overcome? what can be more pleasing in the time of our nonage, then to think on that rich inheritance which we shall enjoy when we come to full age? and what can more chear and refresh us in our tedious pilgrimage, then to meditate on the joys and delights which we shall shortly attain unto in our heavenly country? neither is this conversing in heaven, whilest we are here upon earth, more pleasing than profitable. Seeing if our thoughts be thus taken up with these heavenly excellencies, we shall not judge any thing too much which we can do

or

To the Reader.

or suffer for Cod glory, from whose free grace we expect the full fruition of such inestimable happinesse. Nothing can more inflame our hearts with the fervent love of our dear Saviour, then to consider, that by his merits and bitter passion he hath purchased for us this heavenly inheritance. Nothing can more confirm our patience in our light and momentary sufferings in and for Christ, than to have our thoughts taken up with that far exceeding & eternal weight of glory prepared for us, with which, the afflictions of this present life are not worthy to be compared. Nothing next unto Gods glory, can be a more effectual intente and motive unto all holinesse of conversation, than this rich wages, with which this our good and bountifull master will of his free grace reward our worthlesse service and weak endeavours. And therefore seeing our Authour in this book doth piously and profitably discourse on this subject, which is so pleasant and usefull, and (as it seemeth to me) not in a verbal manner, but with a sweet relish and experimental feeling of these heavenly joys in his own soul, unto which he inviteth others, (being already approved and licenced by
an

To the Reader.

an abler hand and better judgement) I also commend it (Christian Reader) to thy perusall, and pray that thou maiest reap that fruit and benefit in thy reading, which the Authour intendeth in the writing of it.

Thine in the service

of Iesus Christ.

Iohn Downam.

To



To the Reader.

THIS Race leading unto Glory is the
subject of this ensuing dis-
course: Grace is Glory, Grace
leads unto Glory, Grace of Ne-
cessity must end into Glory, and without
Grace we shall never come unto Glory. A
truly justified person cannot stand still, but
must go further and further, and add
Grace to Grace, ere he can come to glory;
Seeing the New Creature, which aspireth un-
to heaven, admits of no measure or stature
thereof high enough untill it be in Heaven,
having attained unto the age of the mea-
sure and stature of the fulnesse of Christ.

Which how it comes to passe, to manifest
unto the world, is the scope and aim of this
little Book; how Grace, wherein is included
the

The Epistle

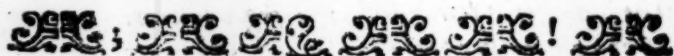
the beauty of Holynesse in the Fabrick of the New Creature, is justly by Christ in that his Heavenly Prayer called Glory: because it is nothing else, but imperfect Glory; and Glory it self, nothing else but the perfection of Sanctification; unless there may be added therunto some extraordinary shining lustre, such as Moles had a tincture of. when his face shone so, as the people could not look upon him, after he came down from the mountain. Wherefore whether we respect Grace which is imperfect Glory, or the Glory of Heaven, the perfection of Glory, which this discourse points at; in the full enjoyment & fruition of the Beatificall Vision; both (no question may) justly invite thee, to peruse this small treatise, in hope to reap some profit hereby. For here stands no affrighting Cherubims with a flaming sword to guard thee from this Paradise of Glory: but all possible invitement unto thee to enter boldly in, by that new and living way prepared for thee. And when thy heart and mounting meditations shall be lifted up and warmed in the sweet apprehensions and ravishments of the joys of that Glory to come, herein mentioned, with joyings and stronger resolutions in the
prosecutions

To the Reader.

prosecutions attending so glorious and eternall an inheritance, not to loose or hazard the same for a few transitory lying vanities. Then remember those in thy best thoughts by whose means this hath been conveyed unto thee by

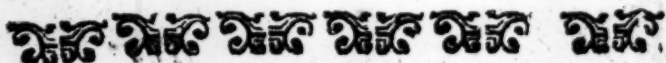
Thy unworthy servant
in Christ Jesus.

J. H.



To the Book, expressing the Sum
thereof.

SERAPHICK wings it first assumes to flie,
Saints all among, who are both great and small,
Anoints their eyes, Heavens eye-salve with, to see
The wonders great it doth present to all;
How their great peace freeing them so from thral,
Acquitted full by Heavens most high Decree,
From storms and tempests all hath set them free;
Crushing for them, Sin, Hell, Devil, Death, and all;
How then their mounting, sad, and changing states,
By ebbs and flows of strong and heavenly graces,
With sour sweet joys and sighs he interlaces;
It tels them till they come to Heavens gates.
Redoubling force then helps them how to scale
The Heavens, and lifts them up within the veil.





GRACE

Leading unto

GLORY.



*E*ith seeth all this
world on fire, as ho-
ly Ierome thought
he alwaies heard
the sound of the
last Trumpet sounding in his ears,
arise ye dead and come to judge-
ment: and therefore suits its act-
ions, affections, and meditations,
according to the report of that
wonderfull and matchlesse admira-

B

tion

tion : yea , and helpeth it self in all the exigents of this life , with supportation and strength to passe through all the afflictions and occurrences thereof, with the excellent surmounting thoughts of the Life and Glory to come. Wherein my desire was, now, in the decaying of this our earthly house, and of all outward things, to stir up both my self and others to meditate upon the more high and enduring substances which fade not away but endure for ever. Now the end of faith being the salvation of our souls , that grand businesse we have to agitate and eye in all our actions, being in all , to plot for possession of that eternall glory promised, reserved for us in the heavens : whereunto by the mighty power of God , we are kept by faith unto salvation. 1 Pet. 1. 3. I therefore (though the

the unworthiest of all to meddle in so high and transcendant a Subject) by Gods assistance undertook to lanch forth the frail barque of my weak endeavours into this great and vast Ocean, knitting together some old and new store gathered from some of our late most eminent and spirituall Divines, touching the great and strange operations of the blessed Spirit, as he assures salvation unto glory: even untill those strange and extraordinary sighings and groanings which he stirreth up in the Saints, longing to the full enjoyment of heavenly Glory. Honey we know is gathered out of the sweets of diversity of sweet flowers; and what is sweeter then honey, or the honey-Comb, save Gods word, which in sweetnesse far surmounts all the Aromatick fragancies and

sweets whatsoever. Therefore we, even out of diversity of gifts, may pick out much sweetnesse and delight, finding some rarities, and much strength therein, as a bunch of arrows knit together, is of more strength than one or two of them. Wherefore as, *1 Sam. 14. 27.* *Jonathan* having tasted a little honey on the end of his rod, had his sight revived: So no question, if we please to put forth our selves to lick deeply of this ensuing honey pot, vented in this discourie, we may also by Gods blessing, attain to have our eies further so anointed and cleared with this eye salve, as we shall so much the more cleerly see into things invifible, tasting how gracious the Lord is, who before the foundation of all the world, had provided for us, eternall habitations in so great and superabounding

ing glorious mansions for ever :
and so be stirred up unto so much
the more thankfulness, unto the
everlasting praises of our good
God, who hath done and still
doth for us so abundantly above
all that we are able either to think
or speak: so becomming the more
perfect upon earth of our ever-
lasting work in heaven, whi-
lest, not certain of any thing here,
we rest assured of what we shall
enjoy eternally there. For,

Certain it is, That we can ne-
ver yeeld to part with this life, un-
til we be assured of a better ; and
that the assurance of the certaintie
and excellencie of that future glori-
ous Estate to come in Heaven for e-
ver, is the onely Antidote unto a
Beleever, to make him out face
Death, looking beyond it, and all o-
ther incident crosses in the way unto
it. As we know Saint Paul did,

who seemed to take care for this onely one thing (as the sum of all things) to know Christ, the vertue of his Resurrection, & the fellowship of his afflictions, being made conformable unto him in Death; if by any means he might attain unto the Resurrection of the dead, *Phil. 3. 10, 11.* This seems also that *one thing* which holy David desired, and says, *he would require, that he might dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to visit his temple; to be hid in the secret place of his Pavillion, and to be set upon a Rock. Psal. 27. 4, 5.* That a day in Gods courts is better than a thousand every where, *Psal. 84.* And in another place (eying Heaven and the glory to come) he affirms, that a thousand years, in Gods sight, are but as yesterday, and a watch in the night, *Psal. 90.*

v.4. And Psal. 39. 6. when he hath shewed that man walketh in a vain shadow, disquieting himself in vain, with heaping up these earthly things, he adds; *And now, Lord, what wait I for? mine hope is even in thee.* So, Job 19. 25. he there flies out in the midst of all the tempest of his afflictions, supporting himself with the hope of the life and glory to come, and his interest therein; *For I am sure that my Redeemer liveth, &c.* And what is more frequent in all the Scriptures than still (upon all occasions) to raise up our thoughts from hence unto Heaven? I will onely instance a few more places: that, 2 Thes. 1. 7. He comforts that distressed estate they were in, with that everlasting rest they should enjoy, when the Lord Jesus should shew himself from heaven, with his mighty Angels, in flaming fire against

gainst wicked men &c. when he shall come to be glorified in his saints, and made marvellous in all them that beleeve. and 2 Pet. 3. 13. after he hath spoken of the heavens and the earth to be burnt up, and renewed, which now are, he adds, *But we look for new heavens, and a new earth, (according to his promise) wherein dwelleth righteousness.* And Christ in all his exhortations to the seven Churches in the Revelation, still points them unto those glorious things to come; where he promiseth the overcomers, *To eat of the tree of life, which is in the midst of the Paradise of God: not to be overcome of the second death: to have a Crown of life: to eat of that Manna which is hid: to have a white stone, and new names written upon them: to write upon them the new name of God, and the City of God, the new Jerusalem* and

and to sit with him in his Throne, as he overcame, and sitteth with the Father in his Throne. All which I have onely named, to shew a glimpse of that support the Scriptures afford in general, for comfort against afflictions here; and wherewith the former darling Saints, in the ancient times (in the days of their flesh) have stayed and supported themselves: and to shew that in all our distractions present, *we must soundly anchor in heaven, ere we can find true comfort upon earth; or be thoroughly armed against the fear of death.*

To which effect it is written *Heb. 2. 14.* That forasmuch as the children were partakers of flesh and blood, Christ himself also likewise took part with them, that he might destroy through death, him that had the power of death, that is the Divil; and that he
might

might deliver all them, who through *fear of death*, were all their life time *subject to bondage*. In which case, we must not look upon death alone, without Christ, who by his death hath perfumed the grave for us; otherwise (without him) it is a passage onely unto the King of terrors and everlasting death; but as it is subdued by Christ: as it is *1 Cor. 15.* swallowed up in victory: *O Death, where is thy sting? O Grave, where is thy victorie?* and as it is a smooth passage unto heaven and blessednesse, to go home unto our fathers house: as it is a sleep after the weary toils of this life: a gathering unto our people and fathers again, from whence for a while we have been estranged: and as it is a passage from mortality, to put on immortality, to be swallowed up of life. Thus must we look upon death,

death, as upon a stinglesse Serpent; which now onely affrights, but hath no sting to hurt; and as upon our best friend, who rides us, in a moment, for ever, of all those *Amalekites*, and vexing *Perrizites*, (those sins and cares) as thorns in our sides; that, as *Sampson*, we may be contented to lose our lives with these *Philistims*: of all which, and the like vexations whatsoever, we may then confidently and rejoycingly say, as *Moses* did of those *Egyptian* Persecutors of the Church of God, *Exod. 13. 14. Fear ye not: stand still and behold the salvation of the Lord, which he will shew you this day; for the Egyptians whom you have seen this day, ye shall never see them again, a wonderfull comfort to be freed from all at once.*

And it seems, that the Saints in Scripture, upon their removall hence

hence, make thus much good, in their unmoved departures. How quietly did *Iacob* and *Ioseph* die, having finished all their earthly business? with what peace did *Moses* and *Aaron* die in their appointed Mounts. And what shall we say of holy *David*. 1 *Chron.* 29. 10. Who departed hence so chearfully blessing God, after that he had given order for the Temple building: and old *Barzillai*, when he would no more remain at Court, craves leave to go home and die, all whom with *Steven* (amongst a shower of stones) saw unto the other side of Death, so making a peaceable resignation of this life, to exchange it for a better. And so I make no question others may, if their whole life, hath been so spent in meditation, and engrossing the Scripture comforts against that day. But yet the

the surest, and most lasting comfort against that encounter, is, to be often (every day) washed in the fountain of Christs blood, with the seasonable right application of his everlasting Righteousnesse unto the soul, which will Comfort, that we being in him, and he in us, by the habitation of his spirit, That there is no Condemnation to such, *Rom. 8. 1.* And that they already sit with him their head in heavenly places. *Ephes. 2. 6.* When being transformed into his blessed image from Glory to Glory in this life, and having put on the Lord Jesus in all his holy vertues, being thereby partakers of the Divine nature. *2 Pet. 1. 3.* they need not to fear, but being transplanted from nature to Grace and planted with him in regeneration, unto the similitude of his death, but they shall be also made like

like unto the similitude of his Resurrection. Rom. 6. 5. So that Christ the head, being in heaven, he must of necessity quicken and draw all his members after him, who is said to be the Resurrection and the life. Iohn 11. 25. and therefore must raise and quicken all again,

But this is not our intended work at this time to treat of death (though I have bordered upon it, and could not shun it, it standing so just in our way, as we are now in our journey towards life) *but to outface it, look through and beyond it, at the Certainty and excellencie of heaven and the glory to come, thereby to arm us against it, that we may see what a royall exchange we shal make, with parting from our earthly house, for That building not made with hands, but eternall in the heavens: in the Cer-*
tainty

tainty of which building (as I take it) there is a Double certainty.

1. The Certainty of the thing, that there is such a building: 2. Our Certainty of attaining unto it. For the first.

The Certainty, that there is such a Place as Heaven.

I Will be short therein ; for besides what the Scriptures speak thereof, which should abundantly satisfy us, and which is wonderfull large, *The whole frame of Nature it self, proclaims with a loud voice, That there is such a place and mansion of Eternitie, called Heaven; the Eternal dwelling of God, Angels, and blessed souls departed: which Building, even the outside thereof, David, Psal. 8. admires ; O Lord, how excellent is thy Name in all the world! which hast set thy glory*

ry above the heavens : When I behold thine heavens, even the work of thy fingers, the moon, and the stars which thou hast ordained ; What is man, say I, &c. And Psal. 19.1. There he shews, that the heavens declare the glory of God, and the firmament shews the work of his hands, day and night uttering the same, running through all speeches and languages unto the ends of the world : wherein he hath set a Tabernacle for the Sun, which compasseth round the whole earth in a miraculous manner : which earth now by the mighty power and word of God, in the middle of the heavens stands, supported and hanging upon nothing, All which Gods wonderfull and marvellous works, proclaim the miraculous dwelling place of the Almighty in heaven, provided above all his visible works to welcome

come and entertain man, in, before
and (after the Resurrection) for
ever. Wherein *Faith* whose na-
ture is (like a Vine) to take hold
of every little help (besides the
Scriptures) even by strength of
naturall reason, takes advantage
to fortifie it self by that, Even
Nature it self might lead us unto
the God of Nature, and of all things
by a strong argument, drawn from
our mortality and change: from
whence it strongly concludes,
The Creation of man, and conse-
quently, of The whole frame of na-
ture, thus.

Whatsoever hath a being inde-
pendent of it self, were able also
by virtue of that independency
and being, to have kept it self
in that being from mutability
and change. Argu-
ment
from the
course of
nature,
proving
the Nec-
essity.
But no creature since the cre-
ation ever yet had that power by
its
C
virtue

virtue of its being, to have kept it self in being from mutability and change.

Therefore, it had a Creator, which is the Almighty Jehovah, onely able to give a being to his word, the same for ever: Alpha and Omega.

And thus we leave The Certainty of the building: to draw near therefore unto the building it self, and The Certainty of our knowledge of a future glorious estate therein for ever, attainable by us.

God in Trinity, blessed for evermore, who had sufficiently from all eternity lived in all Glory and Contentation: being that infinite wisdom set up from everlasting from the beginning, and before the earth & works thereof were made, minding at length to have a Creature made, which should bear his image, be Lord of all

all the creatures to be made, and able to conceive and reflect back again his excellencies, at length to be taken up from the earth into heaven for ever, into the association & participation of the heavenly Quire of Angels, in his fulness of time (even then rejoycing in the habitable part of the earth, having his delight with the sons of men in resolution and intention created, *Prov. 8. 27.*) prepared the heavens, and set his compass upon the deep, established the clouds above, when he confirmed the fountains of the deep, had given a decree to the Sea, that it should not passe his Commandement, and appointed the foundations of the earth, having furnished the heavens with all the hosts of them, and the earth with all usefull creatures therein, fitted for recreation, comfort, and delight of his new guests to be created:

at length, (when all things were fitted for him) created *Man*, his last and greatest work of wonder : for whose sake, and for reflexion of his glory, in inioying of his works of wonder, all these things created before him, were given to him, these visible heavens with all the creatures shewed unto him, with a use of, and insight in them: and manifestation and revelation (after his fall) of a *Heaven of Heavens*, the mansion of the *Beatifical vision* (revealed in the Scriptures) wherein he should at length be received, having finished his course upon earth : called, for the sublimity and exceeding height thereof, *Gods dwelling place*, *The high and lofty place of him who inhabiteth eternity.* *Isa. 57. 15.* and by *St. Paul*, a *building not made with hands, but eternal in the heavens*, of the assurance whereof he

he speaks confidently: *For we know,*
 &c. and this is put without all
 peradventure. 2 Cor. 5. 1. For
 (saith he) *we know: and therefore*
in this we sigh earnestly: wherein
there is a Certainty set down, That
in this life we may come to be as-
sured of a future glorious estate to
come, (saith he) we know.

Therefore, though alreadie we
 be come near, and on our way to
 view this glorious Building, not
 made with hands: yet seeing wee
 are a prettie distance off it, (to
 comfort our selves in our way
 thither) let us take a brief survey
 of this Knowledge St. Paul so con-
 fidently speaks of, what it is. [*For*
we know:] In unfolding whereof
 (if I benot mistaken) these four
 things will discover it. 1. A De-
 scription of the Qualification and
 Subject wherein this knowledge re-
 sides. 2. How this is known of us.

3. How we may know that we know
 4. How to trie the
 4 truth of what we know, from that
 which is but a counterfeite thereof;
 By help whereof, we may by
 Gods blessing attain to the know-
 ledge here meant. For the First,

I

*The Subject wherein it resides
 usually, & Qualification
 thereof.*

There commonly ushers the
 same *A strong Conviction*, called
 by our Saviour, Joh. 16. 8. *The
 Conviction of the Spirit*, which
 there is said to be *Threesfold*; 1. *A
 Convincing of Sin*, 2. *Of Righte-
 ousness*. 3. *Of Iudgement*; then
 there is a full way opened unto
 this knowledge spoken of (*Wee
 know.*) Now for this 1. *Convicti-
 on*; We must know, *That there is
 nothing in this world so difficult,
 then to convince us of these two
 things*

*A Convi-
 ction of
 the spi-
 rit*

things, i. *How wicked we are, and how good God is.*, which is the sum of the two first convictions, to convince us of these two things, 1. How out of measure sinful *sin* is. How miserably besotted we are with it, in this our depraved nature: in how great danger we are thereby of everlasting damnation: how dangerous it is to retain it: how insupportable the burthen thereof would be, without Gods great mercy to us; and that the sooner we leave it, is, and will be the better for us.

But the second is greater then this, (for it is an easier matter to throw us down, then to raise us up again being fallen; the Divell will both help to pull us down, and keep us so being dejected, when he sees us a going.) But to convince us, that notwithstanding all this misery that we are in, *That*

2. Conviction of the spi-rit.

there is an everlasting righteousness attainable, freely purchased for us, and given unto us of free gift, by Christ who hath redeemed us from death and condemnation, satisfied the fathers Justice unto the full, infinitely far in value beyond all the sins of the world, who being the onely begotten son of God, assumed our flesh, and in that nature hath appeased divine justice; so as henceforth, whosoever will lay down the weapons of their rebellion, and ensigns of their disobedience, beleeve in him, and sue forth their pardon, living, and being hereafter governed by the laws of his Kingdom, like good subjects submitting themselves thereunto, that they should have a pardon of all their sins and inherit eternall life: having freedom to come and drink freely

ly of the water of life. Of all which (and a great deal more) the spirit convinceth us of : Because Christ (our surety) is at liberty, having paid all our debts, and returned in our nature and flesh into heaven, now set down at the right hand of the father, pleading our cause, and making good there his purchased redemption, by his continuall intercession for us in heaven, putting sweet incense and odors into our prayers, that they may be accepted.

But this is not all, for yet a main thing remains, though we be convinced of the forementioned two things : yet here are *The sons of Anak* to be encountred with, *Principalities and powers to wrestle against*, strong oppositions within and without us, of the world, the flesh, and the Devil, concerning our

Third
Conviction
of the
Spirit.

our continuance and holding out unto the end, in all these tumults, we are to passe through and war against so many dangerous enemies. Here then in the next place, comes that third conviction of the Spirit, to convince our best judgments, that our fears are in vain, and that we shall notwithstanding all the rubs in our way, overcome all, and triumph over all, as Christ our head hath done for us, so shal we conquer all in him : as it is *Rom. 8.* nay, that in all these things we are more than conquerours in him who hath loved Us. *For the Prince of this world is judged :* meaning, that as a condemned man hath no power, no sentence, no voice, no freedom, but is limited, bound, and manacled : so is it with the Divell, who is judged, chained, and fettered up from hurting us; and therefore that Christ, as he
is

is the Author, so he will be the finisher of our faith. Heb, 12. 2. And that Christ will not fail, nor be discouraged, untill he bring forth judgement unto victory; that is, plant in us such a victorious sanctification in the soul, which shall overcome all adverse powers in its way betwixt us and heaven. This is that third Conviction of the Spirit, where with the two former, going on in a holy frame of sanctification in newnesse of life, then our souls are soundly seasoned, then are we rightly qualified, to know that which is the second thing propounded: That we may come to know, and be assured of a future glorious estate to come: which knowledge our Saviour calleth, life eternall: John 17. 2. To know God thus revealed in the high perfections of Jesus Christ, in a Practical way; which

which we may certainly attain unto; as it is clear by the whole current of the Scriptures: and those many gracious promises, and many trials of the same interest we have in, set down to examine our selves by, al which were in vain, if no such certainty of our future estate to come were attainable. But to name a few trials onely, passing by the Promises, which are so abundant.

2

(we know)

By these signs as of having the spirit of Christ, or else to be none of his. Rom. 8. 9. In our not walking after the flesh but after the spirit. Rom. 8. 1. Of our being new creatures. 2 Cor. 5. 17. Of endeavouring to purifie our selves even as he is pure. 1 Iohn, 3. 3. Of having heavenly mounted affections, where Christ is at the right hand of the father. Coloss. 3. 1. Of being translated

translated from death to life, because we love the brethren, 1 John, 4. 13. Of loving one another, v. 17. By conformity with him in his sufferings. Rom. 6. 5. Of putting on the Lord Jesus, and making no provision for the flesh to fulfill the lusts thereof. Rom. 13. 14. Of being partakers of the Divine nature, in being full of gracious goodnesse, having eschewed that corruption which is in the world through lust: 2 Pet. 1. 3. whereby, and many other the like Trials, whereunto gracious exceeding rich and precious promises are belonging. True (like God himself) we may come to know and have assurance of a future glorious estate to come in the heavens, having these and other the like qualifications (all of them branches of *The new Creature*) as witnesses of the truth of our sanctification; in our renewed estate, following

following upon our justification, which (if in truth) is inseparably accompanied with *sanctification*, spreading it self universally through all, all the parts, and powers, and faculties of soul and body, though in every part not totally renewed. And then in the next place.

(*We may know that we know*)

3

Two ways. 1 By Gods spirit witnessing with our spirit, that we are the children of God, Rom. 8. 16. 2 By the immediate testimony of the spirit sometimes by it self alone, not joining with our spirits, or the word, Which are both mentioned. 1 Iohn, 5. 7, 8. For there are three which bear record in heaven, The Father, The Son, and The Holy Ghost, and these three are one: and there are three which bear record on earth, The Spirit, The Water, and the Bloud, and these

these three agree in one; in discovery whereof, it may a little help us in this great businesse, To distinguish these witnessses, how and when they witnessse. The witnessse of Gods spirit, from the witnessse of our spirit upon earth; and betwixt the immediate witnessse of *The Spirit* (as it were) immediately from heaven : from the witnessse of the same spirit, with our spirits, which may help to clear this (in shew) intricate discovery, under correction I take.

1. *The Witnesß of our Spirit,*

To be nothing else, but *The Reflecting Testimony or Answer of a good Conscience in our sincere upright walking according unto the Rules prescribed in the word of God,* whereof it seems *St. Paul* speaks, *18.24.15.* of his keeping a good Conscience before God and Men, because he looked for a Resurrection

tion both of the just and the unjust. And *Iob* 31. This whole chapter is nothing else but the Witness of his Spirit, in his Uprightness and sincerity of his Obedience throughout the Commandements. So *David*, *Psalm*. 18. 20. he makes use of the Witness of his Spirit, testifying his Obedience and Uprightness. And so *1 Sam.* 12. 3. he makes use of the Witness of his Spirit this way unto the people, clearing himself from oppression and bribery [Whose Oxe or whose Ass have I taken? Or to whom have I done wrong?] And the whole Church it selfe is brought in clearing her selfe, though she were beaten down into the Den of Dragons (as it were) and covered with the shadow of death, *Psal.* 44. 17. That for all this she had not dealt falsely in the Covenant, nor stretched out her hands to

to looke after a strange God:
whereby it seems, that there is a
twofold Witnesse of our Spirit.

The witnesse of our Spirit in a Calm.
The witnesse thereof in a Tempest.

I
2

The former whereof, is without difficulty and ordinary; the usuall answer, and reflecting testimony of a good conscience, directed upon all occasions by the rules of the word, when we are not hardly and sore put to it, by grievous trials, of dissections, damps, intermissions of the spirit, and the like, with sore long and heavy crosses: then our spirits witnesse goes on in a Calm, before it come to sore trials. But when God seems to frown and lowr upon us, the comforts, and our refreshing wonted feelings to decay: when God seems to beat us with the strokes of an enemy, to fight a-

D gainst

gainst us, when he seems covered with a cloud that our prayers should not passe through, and the spirit, with his reports and comforts, with draweth himself for a while (as *Jeremy* speaketh) like a wafering man that cannot help in a strange land. Then our spirits are hardly put to it, to hold out and make use of the strength of our spirits witness, in those extremities, as that instance of the Church named, *Psal.* 44. which was then in a great storm and yet held out with as great strength: and it seems *David* was in a great storm, *Psal.* 77. when yet he communed with his own heart, and his spirit made diligent search, being hardly put to it, to dispute the case of Gods goodnesse unto him, ere he come to see his infirmity. And *Iob.* 19. there it is shewed what a wonderfull strait

His

His Spirit was put to, ere he brake forth, with that wonderfull admirable expression of his Redeemer, *ver- 23* which instances may serve, to shew the exigents *our spirits* are many times put to in storms, ere *Gods spirit* come to *witnesse with our spirit*, that we are the children of God. Now when the soul is rightly qualified, having these internall indowments of obedience and sincerity, (reflexes of a holy conversation) when it believes in these storms and streights, and upon believing, the heart encounters and closes with the promises, joying in them, & hoping for mercy, for all these storms, and in midst of these exigents, believing one contrary in another, then comes usually (I say not that it never witnesseth with our spirits, but then wh ch were too high a

point for me to meddle in.)

- 2 2. The witnesse of Gods spirit,
witnessing with our spirits.

To discover his comforts afresh,
that things and promises beleev'd,
are truly so indeed; that we are the
children of God; that flesh and blood
hath not revealed these things unto
us, but God by the habitation of
his spirit; that those supernaturall
endowments, and habits of grace
we have attained, as they are from
Heaven, so they shall at length
bring us thither; and that we shall
grow in Grace, from Grace to Grace,
and be transformed from Glory to
Glory, by the self-same spirit. 2
Cor. 3. 18. Beautifying dayly
Gods image in us, who hath wrought
the same in us, and that we cannot
nor shall ever perish, but hold out
unto the end, and at length be
raised

Unto Glory.

37

raised up with all Saints to eternal glory for ever. Wherein the spirit elevates and raises the comfort and assurance of *The witnesse of our spirits*, to a much higher degree of assurance and consolation, making deeper and more lasting assurance, and impressions of our comforts, with additions of new joies, and by his constant revealing unto us, the use and misteries of Christs high perfections and actions when he was upon earth; and now in heaven, interceding for us at the right hand of the father; he doth thereby (he dwelling and abiding in us, and we having assented, unto and beleevd the promises) Seal all unto us, with *the holy spirit of promise*, which is the earnest of our inheritance, untill the redemption of the possession purchased unto the praise of his glory. Eph. I. 13. which earnest

of necessity must be made good, by his constant and perpetuall assistance of us, dwelling in us, strengthening of us with revelations suitable and seasonable unto all our exigents: In which case, though the spirit dwell in us, witnesse, and have sealed us up, unto this day of Redemption, with an indefeible stamp. Yet are not his cleer revelations and discoveries always alike in degrees and measure, during the time, for we have many interruptions, dissensions, eclipses of damps, sometimes (in his retirings for our good) after which his testimony revives again, with more lasting joys and comforts after his seeming absence and hiding of himself, suffering sometimes our support to be, *By the witnesse of our spirit, the water in our sanctification; the second of the three concurring witnesses*

nesses upon the earth : and when this water is muddy (as oh it is too often so) as we cannot comfort our selves thereby , having our evidence so blotted, that we cannot read it cleerly, or forgotten it, then suffering us to have recourse unto the third witnessse, *The blood in justification*, which is the most lasting and constant with us , and wonderfull sure, a fountain ever open, running alike clear, pure water of life, never muddie, unlesse we by our ignorance and infidelity, throw mud therein and trouble it. But yet, whether the spirit shine clearly in the soul witnesssing, or whether darkly, as he doth many times; yet having once sealed and set his stamp on us, the print thereof remains sure for ever.

*Of these things at his first possession
habitation and entry in the
soul, he ever assures and
makes impression of.*

- I First, That where he is in any
measure, he always reigns so, as sin
- 2 shall have no Dominion over us. 2.
That he will not, nor may not by his
Office (being sent for, to be our
Comforter, Testifier of Christ
Jesus; and Revealer of, and Lead-
er of us in all Divine Truths) re-
move his dwelling finally from us ;
though he withdraw his assisting
Comforts and feelings of his Presence
when we grieve and vex him ; as
friends sometimes withdraw them-
selves and bar us their presence,
upon just discontents given, when
yet the constancy of their love is
the same, to shine forth as clear,
or clearer then ever, in due time,
3. That

3. *That as when Christ sent him unto us be to our Comforter, it was expedient for us, Christ (in his bodily presence) should return to Heaven (to shew al his work was done, our Redemption finished, Principalities and Powers, Hell and Death conquered; as our Head in our Nature, to take possession thereof for us, to make continual Intercession for us at the right hand of the Father, and to perfume our weak Prayers, offering them up with much sweet Odours in the golden Censer, upon the golden Altar which is before the Throne, Revel. 8. 1, 2.) so that it is expedient for us, for him sometimes to seem to make some progress from us, and absent himself (as it were,) 1. To chastise our neglects of him, and grieving of him. 2. Least constancie of his presence should make us (like the Israelites) loath this heavenly*

venly Manna. 3. To enhance and raise the price and valuation of his former Presence and Comforts, 4. To set an edge upon our desires for his return. 5. To inflame our love to him the more abundantly at his Return, with resolution to hold him faster then ever; 6. To grieve him no more as we have done, but to study how to cherish him by all means. 7. That his fresh renewed joys may far surmount all our sufferings in his absence. And lastly, that we might long and groan to be in heaven, where we shall enjoy forever the fulnesse of his presence in all ravishing sense of surmounting joys, in the inspection and sight of the beatificall vision for ever.

4. In his absence, he furnisheth us with variety of arguments, enflamed love and spirituall strength in our endeavours, in wrastling in prayer

prayer for his return : then making large increase of our stock of grace, beyond our expectation.

Isa. 60. 16. howsoever, increasing, continuing, and perfecting seasonably (out of his infinite wisdom) in all our vicissitudes and exigents, our heavenly race, and guiding us with his counsel in all things, untill he bring us unto glory. All which is, *for the witness of Gods spirit, witnessing with our spirit* (in the first place) *That we are the children of God.* But there is yet further, a second thing.

The immediate witness of the spirit 2
(as it were) from heaven,
without the joint testimony and joining of
the word, &c.

Which is a more strange sudden joy coming, and rushing in-
 to

to the soul, with a surmounting contentation of delight, causing in a fuller manner (as it were) then within his ordinary witnessing our spirits, that peace of God which passeth all understanding. *Phil.* 4. 7. With that joy unspeakable and glorious, 1 *Pet.* 1. 8. so that it causeth us as we read of *Iacob. Gen.* 45. 27. when he heard overcoming reports of *Iosephs* safety, and entertainment he gave, say [I have enough.] Thus we read of *St. Augustine* in his *Confessions*, that he had felt sometimes such astonishing ravishing joys, that if they should have continued, *he knew not what should be added thereto in the life to come;* but there complains, that they lasted not, but vanished away again quickly: for indeed, the old vessels of our frail bodies, were not able to contain such strong new wine

wine, but they would crack: what a case were the disciples in at Christs transfiguration? *Mark. 9. 5. They would have Tabernacles built there, they were afraid, and knew not what they said: And 2 Cor. 12. 3. Paul saith, of his rapture into Paradise, whether in the body or out of the body he knew not, God he knows.* This kind of witnesse and testimony is a sure one, and more then all the testimonies of men and Angels: when as *David* prayes, *Psal. 35. 3. God doth therewith say unto our souls, I am thy Salvation.* This is that white stone of Acquittance, accompanied with that new Name written therein, which no man knoweth save he who hath it, *Revel. 2. 17.* And when God doth give unto any this joy, as by the former witnesse of the Spirit with our Spirits, he assures us of our Salvation and future

ture happy estate to come; so he doth hereby give unto us (as it were) *Livery and seizing of the Everlasting joys of the blessed*, and maketh unto us a kind of *Heaven upon Earth*; that as Paul was caught into Paradise, and heard words unutterable; so a man in this case feels joy unspeakable. If we consider the Matter of this joy, it is Certain, no man can take it finally from us. *Ioh. 16. 22.* But if we look unto our apprehensions and feeling of the same, with the clear manifestations thereof, it comes and goes, ebbs and flowes, is lost and found; We rejoyce in the hope of the Glory of God (saith the Apostle,) *Rom. 5. 2.* and this Hope (as he afterwards adds) maketh not ashamed, because the love of God is shed abroad by the holy Ghost which is given us.

If Hope then be an Anchor of the
soul

soul both sure and stedfast, pitching within the Vail, *Heb. 6. 19.* If many waters cannot quench love, neither can the floods drown it, *Cant. 8. 7.* If the holy Ghost which is given unto us be not a Brook (which may be dried,) but a Well of water, springing up unto everlasting life; then cannot the water of our joy ever finally fail, though many never feel the same in that fulnesse again, as at their first conversion; and we must acknowledge it to be our own fault (in not performance of that which God requireth at our hands) that it ebbs and flowes, comes and goes so often; because, as it is written, *Rejoyce evermore, 1 Thes. 5. 16. Rejoyce alwayes; Again I say Rejoyce. Phil. 4. 4.* yet we labour not as we ought to be thankfull, to maintain this joy, being carelesse and ignorant how to recover

recover the sweet sense thereof again, when in appearance it is diminished, lost, and gone. And thus, not onely (*We know*) and (*may know that we know*) and be assured of the certainty of a future glorious estate to come for ever : but now in the last place.

How shall we know that this knowledge is no counterfeit Illumination.

Seeing the Divell can transform himself into an Angel of light, as *Pharaos* Magitians did for a while counterfeit *Moses* true miracles. *Exod. 7. 11.* Of this I suppose there are three sure trials,

1. *By what goes before it.*
2. *By that which accompanieth the same when it enters into the soul with it.*
3. *By those impressions this testimony and joy leaves behind it upon the soul.*

soul. For the first, it is sure that usually long, sore and great afflictions, and sharp trials, usher the same, great sufferings, and after much striving and wrastring, as *Jacob* obtained his new name. *Gen.* 32. 28. after he had power with the Angel, by wrastring, weeping and prayer, *Hos.* 12. 4.

2. *How it comes into the soul?* when it comes into the soul, it comes always in the ways of Gods Ordinances, he will not shew himself but in his own ways (otherwise it is not right) with fasting and prayer, striving and wrastring against sin, meditation, heavenly conference and the like. Or it may come in the consideration of the great works of God, as when *David* saith, *Psal.* 8. 3. when I behold thy heavens, even the works of thy fingers, the moon and the stars, which thou hast or-

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dained

dained, What is man say I, &c. so this sudden joy and testimony, may come into the soul also by good conferences, as to the disciples travelling to *Emaus*, when their hearts burned, when Christ entred into conference with them, *Luke*, 24. 32. So this joy may enter into the soul in some such meditations and conferences, dwelling upon the excellency of heavenly things compared with earthly. Or, when as it fell out with *Daniel*, that whilest he was a fasting and praying, confessing his own sins and the sins of his people, then the man *Gabriel* (whom before he had seen in the similitude of a man, chap. 8. 16.) came and touched him, reporting how that his prayer was heard, that at the beginning thereof the commandment came forth, and (saith he) I am come to shew thee

thee that thou art greatly beloved. *Dan. 9. 23.* Howsoever certain it is, that it alwayes comes with the performance of holy duties, in Gods ways. 3. *By what impressions, it leaves behind upon the soul.* Extraordinary favours from God in the sense of the sweet feelings and ravishings thereof (intimating Gods love by immediate reports of the spirit) still leaves behind them great impressions of humility, as *Ierem. 33. 9.* he sheweth the effect of Gods wonderfull favours shewed unto them, *And they shall fear and tremble for all the goodnesse, and for all the wealth that I shew unto this City.* O, saith *Isaiab*, when he had seen the Lord upon his Throne: *Woe is me, for I am unclean, &c. for mine eyes have seen the King the Lord of Hosts, Isa. 6. 5.* and when God (according un-

to Iobs wish) drew near to confer wth him : then he could say, *I have heard of thee by the hearing of the ear, but now mine eyes seeth thee, wherefore I abhor my self, and repent in dust and ashes,* Job 42.

5. This is the first, That humility imprints and leaves upon the soul. The second is, Thankfulness, these two accompany one another : *I am lesse then the least of all thy mercies saith David; and Psal. 116. 12. What shall I render unto the Lord for all his benefits towards me ? (as though there were not enough to render) I will take the cup of salvation and call upon the name of the Lord, even now in the presence of all his people. And thus not onely the spirit witnesseth with our spirits, that we are the children of God : but also is pleased now and then to shew himself with more immediate*

diat stronger ravishing! joies,
and testimonies of Gods favour,
(as it were) immediately from
heaven, ravishing the soul, and gi-
ving it here some taste (in an ex-
traordinary manner) of its fu-
ture eternall joies, so much as
mortality is capable of, whereof
some of the Saints have most ex-
perience at their first conversion
in such a taste and measure, as
perhaps they never attain in all
their life, or seldome the like a-
gain in degree.

And yet, as the Sun in heaven,
(though sometimes it hath flash-
es of extraordinary brightnesse,
heat, and shining) when it doth
not alwaies shine alike in bright-
nesse, during the clouding damps,
and eclipses thereof, is still the
same, and lightens the whole world
with its height (though it do not
shine forth with its glorious
E 3 beams:)

beams) being the same in it self, successively never leaving us, without some light : so the spirits residence in the renewed soul, is still the same in himself and us, though he shine not forth in our night seasons, alwaies alike with his beams upon us, for our comfort; yet the light thereof shed abroad, in the whole parts and powers of the soul, still enlightens and upholds the life of Grace in us in its life and being : shining out brightly upon us again, with its comfortable beams, when the storms, tempests, and mists are gone, which occasioned these clouds and damps : and when we are so weaned from sense and feelings, that we are contented *to live by faith*, and to wait the Lords leisure for his extraordinary favours (for then we are best fitted to receive extraordinary favours)

yours

vours and mercies from God, when we are contented to sit down Saint-like at his feet, and to be contented of his allowance whatsoever, *Deut. 33. 2.* so that his constant residence with the Saints, is ever (one way or other) firm and perpetuall according unto Christs promise, never leaving them comfortlesse altogether, manifesting and revealing himself unto them in all their exigents, according unto his infinite wisdom for their good: *making all things work for the best unto them, Rom. 8. 28. and all his works* (in his dissertions eb- bings and flowings, returns, mani- festations,) witnessing lesse and more, darkly or more clearly, a- lone or with our spirits, making all beautifull in time, when all the ends of our crosses shall meet together, *Eccles. 3. 11. bringing*

meat from our eaters, and strength from our strongest crosses, bringing his marvellous light out of our darknesse, and separating the light from the darknesse, as at the *Creation*, *Gen.* 1. 4. so in this *new Creation*, which he is a perfecting like the morning light, that it may shine more and more untill the perfect day, *Prov.* 4. 18. so at his good pleasure and at our need bringing all our comforts unto our remembrance. *Iohn*, 14. 26. yea and inhausing and raising the estimation, taste, and price of them daily in his flesh and new Revelations for our joy and comfort. *I Cor.* 2. 10. all which things are wrought by one and the self-same spirit (as *Paul* speaks) distributing to every man severally as he will, *I Cor.* 12 11. and guiding them with his counsel, until he bring them unto glory, *Psal.* 37.

And thus not onely (*we know*)
and (*Know that we know*) that this
knowledg of our assurance of a better
life to come is not counterfeit, by Gods
spirit witnessing with Our spirits,
that we are the children of God:
sometimes in a more high lofty
and rare immediate strain of ra-
vishing joy by himself (as it were)
from heaven: and alwaies (when
he pleaseth to join with the wit-
nesse of our spirits: sometimes
again in a sweet, more often and
lasting manner unto the end. The
difference being, That the former
is a more strong and vehement ra-
vishing joy, comming and felt
rarely upon extraordinary occasions
and hard trials, making short a-
bode with us; at the time, heavens
feasting days of extraordinary fa-
vours. The other by turns; in
some divers degrees and mea-
sures, sweet, more temperate,
very

very sure, and holding out with us oftner in those his reports and manifestations unto the end: so balancing the excessive vehemency and measure of the former, in its more mild lasting continuance in the latter. And thus at length by the assistance of this blessed spirit, we are drawing near to view this matchlesse Building, not made with hands, but eternal in the heavens.

But O ! who is sufficient for these things? what tongue of Men or Angels can shew forth the same? wherefore, O thou great Architect of wonder; who thunderest with thy voice, and canst do mighty things which we know not: who hath made the earth by thy power, established the world by thy wisdom, and stretched out the Heavens by thy discretion, who measurest the waters

ters by thy fist, who hast comprehended the dust of the Earth in a measure, weighed the mountains in a weight, and the hills in a ballance, who canst make weight to the winds, and weigh the Waters by measure. Thou before whom all nations are as nothing, and lesse then nothing and vanity, before whom the mountains tremble and the hills melt, at whose sight the world is burned up, and all that is therein. O thou who stretchest out the heavens like a curtain, like a molten looking glasse, and hath spread them out as tents to dwell in, who hast commanded all their armies, counting the stars, and calling all the hosts of them by their names, who leadeth the blind by a way that they have not known, making darknesse light before them. O do thou take us by the hand, and lead

lead us along unto this heavenly building of thine, making darknesse light before us, who are ignorant how to pass along in these heavenly Labyrinths; & pave us a passage in this unpaved way, opening our eyes and apprehensions to see and understand some of the wonderful things contained therein. We know, that in the day of our flesh, all that we can have of *Thee*, and of this *Building*, is but a *tast* of thy *gratious goodnesse*, and that eye hath not seen, ear heard, & that it cannot enter into mans heart, what thou hast done for them that love thee, and fear before thee (even before the sons of men) much more in heaven. But seeing thy spirit searcheth all things, even the deep things of thee our God, who knowest the course, with the height, and breadth, and depth, and length of heaven and earth, and canst let
the

the rule thereof on the earth, and canst by him reveal unto us, what it pleaseth thee to make known of these unknown wonderfull things. O Let thy good spirit guide and lead us along into this *land of the living*, this heavenly building of thine, and guide us from room to room, joy to joy, glory to glory, astonishment to astonishment thereof, in some ravishing astonishing way, as our hearts may ever thereafter, be taken up vvith delight admiration, and vvonder: so as the sweet tastes, ravishments, joies, raptures, and glory thereof (though vve vvander upon earth into the vvilderness of this vvorld) may make us remove to dwell in heaven, vvith heavenly conversation and affections more then ever. O discover somevvhat of the *excellency* thereof unto us, and suffer us, if
it

it be thy good pleasure) to peep a little into the *eternity* thereof, vvhich may make us groan earnestly for the full manifestation of the same, vvith a discovery of all those considerations, which may bring and lead us aloft; unto this high *high and lofty place of eternity*, to dwell with thee forever. But now (in the first place) let us come to view.

*The excellency of this Build.
ing in general.*

- I In five particulars. 1. In that it is said, *To be a Building prepared*: as here when Princes and Noblemen intend magnificent entertainment, though they have divers houses of note, yet they have one mansion house above all the rest, which they furnish and prepare for entertaining of their choice

choice, and chief respected beloved friends, as *Nebuchadnezzar*, *Dan. 5. 27.* of his Pallace, is not this great *Babel*, which I have built for the house of the Kingdom, by the might of my power, and the honour of my Majesty. So God to shew forth to the Saints the glory and magnificence of his power, hath prepared this magnifque Building, to entertain them for ever, wherein he hath shewed the strength, power, and invention, to make it suitable to the Builders eminency, most magnifque and excellent, which must the more excell above all other structures and buildings, which ever were or can be imagined, as the Master builder thereof is beyond all others, in art, skill, riches, invention, and power.

And then secondly, The excellency hereof is shewed by The un-
valuable

valuable price of that purchase that was paid for it ; such a ranfome, as nothing else could purchase it, but the bloud of the eternal Son of God, yea, more than Heaven it self. It was thought a wonder, and a great matter, whereat *Israel* was fore grieved, when the King of *Moab* sacrificed his, the King of *Edoms* eldest son, for a burnt offering in his distresse, 2 *Kin.* 3. 27. *Amos.* 2. 1. But oh! here is more caule of admiration, That God should become Man, suffer and die, incarnate in our nature, & be sacrificed for our sins upon the Crosse, that ignominious and cursed death, and al by the appointment and determinate counsell of God. And therefore the Apostle may wel come. 1 *Iohn* 3. 1. with his admiration, Behold what love the father hath given us, that we should be called the sons of God; no love like unto this, which

which is further set forth by an un-
expressible expression. *Iohn 3. 16.*
For God so loved the world, that he
hath given his onely begotten son, &
that whosoever beleeueth in him
shall not perish, but have everlast-
ing life.

Thirdly the excellency thereof 3
appears in this: that here shall be,
The fulnesse extent and accomplish-
ment of all the rich, and exceeding
precious promises; for here we have
many great and rich promises
made, the extent whereof in their
promised fulnesse) are not fulfil-
led in this life, what then? shall
they be in vain? oh no; they must
be fulfilled either here or in hea-
ven: for no word of God pro-
ceeding out of his mouth, must
return again, untill it have perfor-
med that for which it was sent.
Isa. 55. 10. Here then must needs
be an excellent place, where the full
extent and accomplishment of all
(word F promises)

promises (as they came from heaven) shall all in a concurrence meet and fully be accomplished unto us, in the largeness of their extent whatsoever.

Again, this is such a Building, wherein we shall fully fill up all the powers and faculties of the soul, and satisfie the same unto the height of contentment; for here, we cannot satisfie any one faculty of the soul, but it hath emptinesse, and some further desire: the eye is not satisfied with seeing, nor the ear filled with hearing, *Eccles. 1. 8.* nor is the heart, with injoying, but that it hath further enlargements. But there the whole soul, and all the powers and faculties thereof, shall be filled with a satisfactory contentation. Not like that enforced upon us in this life (wherein in afflictions and crosses we look up unto God) and sit down under the same in patience, because God (we know)

know) will have it so , therefore submitting our selves unto his good pleasure in all things.) But with a high joyfull free contentation, satisfactory to fill up the utmost of all the powers and faculties of the soul, so as it shall be impossible to have a thought beyond it.

And further, in this glorious Building, the soul shall not onely be satisfied, unto the extent of all satisfactory fulnesse: But, it shall be also satisfied to wonder and admiration, at the surpassing excellencies thereof: as it is said, 2. *Thes.* 1. 10. of Christ, that he shall come to be glorified in his Saints, and to be made marvellous in all them that believe; marvellous indeed, for then we shall see marvells beyond admiration, and beyond the disciples who wondered at the goodly stones of the materiall Temples; a type hereof. But yet more distinctly to describe this glorious Building, we

must instance them in divers particulars.

1. In the Titles given unto it

- I 1. Christ calleth it. John, 14. i. *His Fathers House*. Travellers in hot countries, have Tents and Tabernacles, to rest in for a while, where they stay not long; but here is a mansion house, an abiding and resting place, and therefore now we may well be bidden to arise to go hence: for here is not our resting place, untill we come unto this *Mansion house*, our fathers house; where we must needs expect all the free kindnesse whatsoever, and to receive them abundantly: for, he who spared not his own son, but gave him for us all to death, how shall he not with him give us all things also? Rom. 8. 32. And then again it is called a *City* in opposition to our *Earthly Tabernacle*, which is the reason
- 2

reason rendred. *Hebr. 11. 9, 10.*
 Why *Abraham* was so willing to
 dwell in *Tents* : for he looked for a
 City, which had a foundation, whose
 builder and maker is God. So it is
Heb. 13. 14. That here, we have
 no continuing City, but we look for
 one to come, and as in a City, there
 are gathered together, the conflu-
 ence and riches of all the good
 things in the Country round about
 it, besides that it is a settled resting
 place, (not like Tents and Taber-
 nacles, fleeting up and down, here
 to day, and away to morrow.) So
 in heaven, *The City of the living God,*
the Celestial Ierusalem, there must
 needs be the abundance of all hea-
 vens surmounting excellencies. And
 lastly, it is called (heaven) as a
 house of the most rare and admira-
 ble structure, made by God himself,
 (without hands) wherein we may
 conceive, if these interior visible hea-
 vens in our view (adorned with such

3

varieties of unconceivable beauties) so amaze our spirits; and the fearfull and wonderfull making of our earthly houses, so transport (as *David* confesseth of his fearfull and wonderfull making; how much more admirable is this rare Building, Mansion, and resting place of the Almighty? all things being somuch the more excellent, as God sheweth himself to be an immediate agent & actor therein.

2

2 The Scituation thereof.

For lo, lo how it stands (as it is said) of Gods Mountain (the Church) exalted above the hills. *Isa.* 2. 2. and above the tops of the Mountains, yea as though Mountains were set above Mountains of the top of one another; yet this high and lofty place is far above all the heaven of heavens, above all storms and tempests, and vexations whatsoever,

whatsoever, so high and safe, as no thief can come to dig through and steal, and where our treasures may safely lie, in the highest elevation that may be scituate; not amongst briars and thorns, as our houses are; or amongst strangers and oppressors, but where we shall be most beloved and welcome, amongst all our friends and kindred, where Christ is with all the Saints and Angels. This shall be heaven to be with Christ wheresoever he is; *to follow the Lamb wheresoever he goeth: Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory, John 17.24. and so, To be ever with the Lord, 1 Thes. 4.17.* Then also the praise of a building is, to be scituate in a pleasant, not in an unpleasant dirty place, as those cities were which Solomon gave to Hiram King of Tyre, 1 King. 9.11. (which he therefore refused) but this building

is placed where pleasures abound for evermore; called *Psal.* 35. 18. the Rivers of his pleasures, far before the rivers of that earthly Paradise, which had but one Tree of Life, guarded with Cherubims and a flaming sword, watered with four Rivers running through it, whereof whosoever drunk might thirst again; but, *here there runneth along a pure River of water of life, of which whosoever tasteth and drinketh, shall never thirst again, but be in them a well of water springing up unto everlasting life, with a Tree of Life growing on each side thereof, guarded with no flaming sword, or affrighting Cherubim; but free to enjoy the full vertue thereof, to live for ever.* And then again, In our houses we love to have our buildings with excellent lights (which is a commendation to them;) but in Heaven, in this buildings, this commodity shall be in the perfection thereof,
Col.

Col. 1. 12. called *The inheritance of the Saints in light*; out of all morral, artificial, and natural darkness, even the Sun it self being darknesse, compared with the light thereof: always light, and light all over, lightened by Christ the Lambe, who is the light thereof; not like the Sun, which lightens but a part of the world, and leaves the other dark; but light all over, and nothing but light: no light like unto this, always and ever light, and many times lighter than that of the Sun, mentioned *Isaiah 30. 26.* which is said, should [be like the light of seven dayes, when the Lord bindeth up the breach of his people, and healeth the stroake of their wound. The next Consideration is,

The Materials, Form, or Matter of this Building. 3

It is immaterial, not made of stone

stone, or marble, or any such like substance, *a building not made with bands*; far surpassing all other Buildings, as God is the most cunning Master Builder; we know not what it is, but it is set forth unto us, *Revel. 21.* in the highest expressions of all things which with us are accounted excellent, as *Gold, Pearl, Diamonds, with all other precious stones whatsoever*, and the pavement of *Gold, as a shining glass*. Whereby the Holy-Ghost would have us enlarge and stretch forth our meditations unto the furthest extent of comprehension, by things within the compasse of our reach, to meditate upon things incomprehensible: that by all things which are pure and precious, excellent, durable, attractive, and admirable, we might be in love with, and long after things far above all expression of Men and Angels. Another thing is.

4. The Capacity and Extent of
this Building. 4

For it is large and hath room enough for all, as Christ speaketh *John. 14. 1.* In my fathers house are many dwelling places, wherein none shall be straitned, as it was with *Abraham* and *Lot*, whom the land could not bear, because of their substance, *Gen. 13. 6.* and betwixt *Isaac* and *Abimelech*, *Gen. 26.* who were therefore forced to divide and part dwellings: but in heaven is largeness and room enough for all: not like *Tophet*, *Isa. 30. 33.* which by the Prophet is said to be, a place, deep and large; not for any refreshing, but for the Torments and misery therein, but none for conveniencie and comfort; where, for all this largeness, they shall be so straitned, as if there were but room for one onely, whereas in heaven, there

there shall be such largeness of room, as though heaven were but for one onely, there shall be such room for all. And then we have to consider.

5 5. *The Furniture of this Building.*

For in our houses here, usually the glory of them is, the riches of their adorning inwardly (in heaven is expressed there to be lasting and enduring for ever, all the furniture thereof) whereas ours are transitory, and subject either to corruption and vanishing, or both; where Theeves may dig through and steal. *Mat. 6. 19.* And therefore the Saints are said to have endured joyfully the spoiling of their goods, *because they had in Heaven a better and more enduring substance. Heb. 10. 34.* And *1 Cor. 7. 13.* He would have us to use this world, as though we

we used it not, *because the fashion or stage play thereof passeth way.* But the riches of this building are such, as shall endure for ever, where no worm can come to eat or consume the furniture thereof, which we know not till we see it, but it is expressed by *Crowns, Treasures, whiterobes,* and the like, all understood which may be infinitely comprehended thereby, when we enjoy the same. The next is to look upon,

6. *The Company we shall enjoy there.*

Ill Company torments our Spirits much; *Solomon* says, that it is better to dwell on the house top, than with a contentious woman in a large house. And *David* (a holy man) was weary of dwelling in *Meshec*, and having his habitation in the *Tents of Kedar.* And in *Sodome,* their

their unjust conversation did vex
 Lots righteous soul. And *Ier. 9. 2.*
 He wishes for a Cottage of way-
 faring men in the wilderness, that
 he might leave his people, being all
 Adulterers and Rebels, rather than
 to live in such ill company. But
 here in heaven, *The excellency of the*
Company far exceeds the building:
 I The presence of God himselfe in
 our Fathers house, of Christ and
 the holy Ghost in Trinity, not en-
 joying them as here, onely in our
 assistance of the spirit, but then an
 hundred times more clearly than
 now: they shall dwell with us, and
 we shall have full and clear imme-
 2 diate Communion with them; and
 so with all the holy Angels, who
 here are said to be ministering Spi-
 rits unto us, *Heb. 1.* (a very great
 favour) but then we shall see much
 more clearly into their nature and
 excellency, and know much better
 what they are, and have done for

us. And so to have society with the Saints, the Family of Heaven, all of one Nature, Will, Affection, Mind, Desire, Aim, and Endeavour; without any crossnes, burthen, or distemper to one another, as here. Though as it is said, *Ezek. 2. 6.* we dwell here amongst rebels, thorns and scorpions, yet there shall be no such annoyance, where of all things that offend, shall none trouble. There shall be no Goats in that Fold; no no Scorpions to bite, no Thorns and Briars in our sides to prick, no mockers, slanderers or backbiters, no tares or darnel or chaffe among that wheat, no offensive or unclean thing can, or shall enter there: all shall be pure and holy. Another Consideration is,

7. *Our employment there.*

This also sets forth the excellencie of this building: we shall not be

be idle there; For even in the estate of Innocency, *Adam* was set and appointed to dress and trim Paradise. The soul it self is not capable of rest, but must have some employment. And though it be said *Rev. 14. That the dead are fully blessed, because they rest from their labours,* (which is onely meant of their irksome toying upon earth) and is not said to bar us from an employment in heaven, suitable unto that estate we shall enjoy there. For of those described, *Revel. 7. 13, 15.* who had made their long Robes white in the blood of the Lamb, (having gone through many tribulations) it is said, *That [Therefore they are in the presence of the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne will dwell among them.]* So that as here, *it is our duty to serve God continually,* so there, it shall be our honour, reward, and

ward and delight (when all other relations & services shal have an end) to be perpetual spectators & actors of so much ravishing excellency, all which service shall be done and continued with much freedome and joy, and without any pain or wearinesse unto us, because as in the *Lord Jehovah, there is everlasting strength*; so we shall from him receive everlasting strength, and perpetual refreshing from him; so as we shal never be weary of our imployment, but it shall be our delight & joy to serve and praise God for ever. For, though he hath no need of our service, yet we shall thus be perpetually honored & delighted by it. It shal be our ravishing delightful imployment to serve God in Christ continually. The last main consideration of this Building which is a great one.

8. *The possession and enjoying.*

For, this makes up the pitch of all our Blessednesse (not the possession onely) but the comfortable enjoying of what we do possesse, in a joyfull manner. For in the midst of riches, and abundant outward things, yet a man possessed of them may live in want, having no comfortable possession of them, or quiet enjoying of them: as it is one thing to live, & another thing to live joyfully, and as a man may be old, and yet not said to have lived long, when he hath not enjoyed his life comfortably. So it is here, in all which hath been said of *this Building*, if we enjoyed not what we possessed and that fully, there were no blessednesse in it. *This is the Crown of all to enjoy what we possesse.* But there, in a speciall manner, we shall enjoy the presence of

of God in Christ, with the holy Ghost, being present to our sight and understanding, fully and clearly unto all eternity. On earth, the Saints have no Communion or fellowship with the Trinity, God in Christ and his blessed spirit, but what is joined with distractions and interruptions of their comforts and feelings, having times of dissersions, and withdrawing of their comforts. But it shall not be so in heaven, where, we shall have a full ravishing intellectual understanding of the blessed Trinity; as it is wicked mens misery to be without God in the world, who know, and can speak many good things, but have no true taste and inioyment of the same, wanting the heavenly influence and comforts thereof: and as in this life it is a Godly mans affliction, to want Gods presence, being scanted in his favours, so there (on the contrary) it shall be our everlasting blessing

sednesse, that we shall fully see and enjoy, with all the whole powers and might of the soul, with an actual intellectual full sight, the fulnesse of God in fruition of the Beatificall vision for ever, as it is 1 Iohn, 3. 2. Dearly beloved now are we the sons of God, but yet it is not made manifest, what we shall be, and, we know that when he shall be made manifest, we shall be like him, for we shall see him as he is. It is true indeed, that God the father is invisible, that no man hath seen God at any time, and that he cannot be seen, no not with our eyes glorified; but we shall have a full clear distinct sight and understanding of the fulnesse of God in the Beatificall vision, in Christ Jesus, who is said to be the image of the invisible God in whom dwelleth all the fulnesse of the Godhead bodily, and in whom the fathers pleasure was, that all fulnesse should dwell: Colos. 1, 15. 19. and 2. 9. A clear

The Bea-
tificall vi-
sion.

clear understanding of God in Christ, with the fulnesse of an intellectual knowledge, that we shall (as it were) be pitched and rolled up-
on the continual intuition of the satisfactory fulnesse of that our knowledge and enjoying of that beatifical vision for ever. Which it seemeth is that which the Apostle aimeth at 1. Cor. 15. 28. *And when all things shalbe subdued then shal the Sun himself also be subject, unto him, who did subdue all things under him that God may be all in all.* So resigning his Mediatorship, to live as an heir with us in one body, in the beholding of this infinite ravishing astonishing glory of the fulness of God (the loadstone of heaven) which shall fasten and draw the eys of this whole great body upon it, as we see put Iron in the fire, & within a while it shews not Iron, but red all fire, being defused through the same. So the love of God, and those

glorious influences of heavenly rays comming from him, shall set the whole soul to a fire with the love of God, as it shall shew all love to him, with suitable returns of what continually floweth from him, reflecting upon us. As the Ocean (out of its fulnesse) filleth and floweth into the rivers: which continually return of that fulnesse back again into the Ocean, so shall it be continually betwixt God and us. And to fill up the fulnesse of this blessed injoyment, *there shall be withal a full report made unto the soul, that all this joy and blessednesse shall be so for ever without any end.* It were else a dimunition of this fulness of joy, and enjoyment thereof, if therewith there should not be a report made unto the soul, and assurance of the endless continuance of the same for ever, in that same degree of fulness and ravishing joy.

But this is not all, we have not yet

yet done, for this discovery of heavens blessednesse, in that excellent estate to come, yet summoneth us ere we passe from thence: to consider of *Five Particulars more*, for now having touched the handles of this door, my pen must yet drop down myrrh, and my fingers pure myrrh for a while.

First, *In this life*, we know, understand and see many things, we cannot enjoy, attain, or reach unto; neither can we see, enjoy or possess any thing, but we may have a thought, desire, wish, or reach beyond it to wish for more beyond any thing which may be attained in this life: and still multiply our thoughts as may numbers, for we cannot think of so high a number, but there may be an addition unto it, above it. A man may see much, but still there is somewhat beyond his sight that he cannot see: neither can he enjoy or possesse all he seeth.

But in heaven, the soul shall have that which shall fill the understanding, and all the powers and faculties of the soul to the utmost, with that clearenesse and fulnesse of understanding, that it shall possesse all it seeth, and injoy all in that fulnesse, that it shall not be able to have, a thought, wish or, desire beyond that it seeth, enjoyeth, possesseth, and apprehendeth, without admission of any addition whatsoever: even from that one end and coast of heaven to the other, as the Lord said to *Ioshua* of *Canaans* possession, *Josh. 1. 3.*

3 And secondly our actions in this life are all performed with some labour and wearinesse, all things are full of labour man cannot utter it. *Eccles.* all the works that are done under the Sun, are vanity and vexation of spirit, there is care in getting, care in enjoying and keeping, and sorrow in parting with them

them. But in heaven all our actions shall be performed with freedome and ease, without any wearinesse, as we see the Sun shineth freely upon us; and without wearinesse: yea there is labour and some toil in our best actions meditation and prayer, some wrestling and striving therein, but in heaven all shall be done freely with ease, and without any care or wearinesse.

Thirdly, In this life we enjoy many temporal and spiritual blessings are not truly sensible of, apprehending the full use of them, as of our health life, liberty, maintenance, besides many spiritual mercies we are encompassed with about: and so not understanding them, we have not a full enjoying of the comfort of them, and so fall short of being thankfull for them. But in heaven we shall see fully and clearly, into, round about, and through all our mercies, having a full understanding
and

and comfort of all (it comfort be not to mean an expression for our estate in heaven , where shall be nothing to interrupt, lessen, or make an addition unto that blessed estate; wherein we shall be above all comforts, enjoying the God and fountain of all comfort and consolation) when also shall be effected that prayer of the Apostle : that being rooted and grounded in love , we shall understand , and be able to comprehend with all Saints, what is the breadth, and length, and depth and height , and the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God, *Ephes. 3. 18.* understanding the mystery of that knowledge which from the beginning of the world hath been hid in God , and the riches of this glorious inheritance among the Saints. *Ephes. 1. 18* Then we shall see into and know all this , and the utmost reach of all
our

our mercies distinctly and have an everlasting insight into them all.

And more fourthly, *here we hope, or, and have great expectation of many things, having excellent and strong conceits of them, al which when we possesse and injoy, they answer not our hopes, and prove far under our expectation, giving us no suitable contentation: but in Heaven we shal find al things far beyond, and surmounting al our thoughts, wishes, hopes, expectations, and imaginations: that like as the Queen of Sheba, when she saw how far Solomons royalty and magnificence exceeded the report thereof, that half thereof had not been told: much more shall we find it so in heaven, where al things shal far surmount that, which now here we can imagine or think of, for if eye hath not seen, ear heard, neither hath it come into mans heart, what things*
 God

God hath prepared for them that love him in this life, 1 Cor. 2. 6. A taste whereof if they be known unto us by Reveiati^on of the spirit in this life, how much more fully shall all be revealed in the strength of their excellency in the life to come: *when he who doth for us here abundantly above al that we are able to think or speak; shall much more make heavenly things be and appear so in the life to come.*

- 3 Fifthly, *all those mercies and comforts we do injoy here, they are but successively and by peccemeat injoyed, one after another. But in heaven we shall have the full sight, clear injoying and possession of all our mercies at once, which shall superabundantly fill up the measure of our joys, when all shall appear at once unto us, never having any thing more present themselves successively by pieces unto us: but a full clear understanding of all at*
ONCE

once : all which put together and thought of, may well encourage and hearten us to look joyfully on the other side of death, unto

This Building given of God not made with hands what excellency may there be in this, were not the heavens and earth we enjoy and see also made without hands? yes, But, *this expression adds wonderfully unto the excellency of this Building* : distinguishing it to be far before all the rest, as being *not made with hands* : this earth and heavens we enjoy being but as the work of man compared with the exceeding excellency and glory of this heaven of heavens. *The strange Master-peece of God not made with hands, the curious magnificent Pallace of all his most royal entertainments : a strange building* (as was said of Melchizedec) *without father, without mother without any known beginning or ending.* Such a place also, wherein

all

all our mercies are conveyed by God himself, unto us without hands for ever. And thus by assistance of Gods blessed spirit, we are at length come to peep into

*The Perpetuity and eternity of
this Building.*

Eternal in the Heavens, what eternal, and eternal in the Heavens ! an hour in Heaven were more then eternity upon earth, O saith David a day in thy Court is better then a thousand every where, I had rather be a door-keeper in the house of my God, then dwell in the Tabernacles of wickednesse, Psal. 84.10. Now, Eternity is that which shall endure for ever: that is, shall never have an end. And then it shall never have any intermission, nor period, pause, eclipse, or any cloud to overshadow it: as in this world, in all our most excellent injoyments we have,
as

as Solomon saith, Eccles. 7. 18. Here we have still, *this set over against that, that here we might find nothing after us.* But there, in heaven it is not so, all things shall be after us, and after us without any overshadowing, cloud, or intermission whatsoever, and an estate without any end: which thus extendeth it self, that though we may out live our estates, yet there we cannot outlive our happinesse. *Eternity being* 1. *A pure continued act that cannot end.* 2. *An universal act of all the powers of the soul at one time:* this no man upon earth can act, with all the powers of the soul at once, but still there must be a cessation of one or other power thereof, when the other acts, but there all shall act at once, without intermission of any one faculty or power of the soul.

And lastly, *for the Degree,* it shall be ever the same, and shall admit
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of no discent, of the least degree thereof, no ebb or dimunition at all here we injoy not our best comforts still in the same degree, we have vicissitudes of ebbing and flowing, sometimes sad, and sometimes mad for laughter; we dance and leap like the Creple healed, *Acts 3.* and by and by we are quiet again. And even our best joyes of the Spirit have their ebbings and flowings: at our first conversion and after, they are not the same in Degrees, but have their eclipses and sunshines; much adoe we have to tune our hearts and spirits for meditation and prayer, and much more adoe to keep them in compasse being tuned; we rejoyce and are sad again; we have feeling, and anon again, ere long we complain for want thereof. *But in Heaven, our joys stand still in the same height and degree eternally for ever; For, look what height of tast, sense, joy, delight,*

or ravishment we have and feel at first, (after the extent of many millions of years that we have been in Heaven) it shall ever be at the same height and degree of fulness, without any descent or ebbe. This Manna shall never be loathed, but be eternally the same, in all full sensible contentment of Degree for ever, So as we shall taste Eternity every moment, And that this is so of necessity,

*That no other Estate can fit the Saints
but an Eternal Estate.*

It is clear by divers reasons, First In regard of God. And then Secondly, Of the Saints themselves. First, In regard of God, 1. Because of the end of the Creation, That all things were made for his Glory, and he must be eternally glorified by us in Heaven; therefore he must confer upon us an eternal suitable estate, enabling us to give him glory for all eternity.

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nity.

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nity. One cannot here glorifie God, but as he receives from him Glory to return unto him : and therefore we glorifie him here, because we first receive glory from him ; as the returns of waters to the sea, are suitable unto those foulds which they receive from it : therefore our estate in this heavenly Building must of necessity be an eternal Estate, to fit and enable us to give him eternal Glory. And secondly,

2 *In regard that no other Estate suits with the promises made unto us, but an eternal Estate, agreeing unto the promises of eternity. We do in this life, and shall in that to come, receive nothing but by vertue of some word of God past in promises made unto us, as 1 Iohn 2.25. it is said, And this is the promise which he hath promised us, even Eternal life in whom we are, who is true, even Iesus Christ, the true God, and eternal life, 1 Iohn 5.20. Now, all the*

the exceeding rich and precious promises being made for Eternity, and God being Truth it self, whatsoever he hath promised must of necessity come to passe, and to our estate in this house be for Eternity: Otherwise, whatsoever should cōe short of Eternity, should come to far short of the promises, which is impossible. The next is, thirdly, *From the love of God which is Everlasting*: For a small moment have I forsaken thee, but with great mercies will I gather thee: In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer, Isa. 54.8. *If Gods love then be eternal, that Estate which he bestows upon his people must be perpetual and eternal.* For God is goodnesse it self, & whatsoever he doth is good, even in wrath remēbring mercy, all he doth being for our good, as it is,

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4 *Isa. 27. 9.* This being all the fruit, even the taking away of our sin, which is the fruit of all his doings and our sufferings, to make us partakers of his holinesse, yea as *David* confesseth all his works through our whole life time, are nothing else but mercy and truth, faith he, through all my life thy favour is; *and this is a prime act of divine love, where once it loves, to love for ever*, *John, 13. 1.* so that the eternity of his love, is like unto himself. And 4. *Our estate there must needs be eternall, in regard of the infinite invaluable price whereby it was purchased*: otherwise, it should not answer the price, and God should not render us according unto it, and so be unjust. For, he was exact in his justice to have satisfaction for sin to the utmost. And therefore, to suit his Justice, he must needs be just to give unto us an eternall estate, according to the

the price paid, & according to our capacity. So he, as it is, *Heb. 9. 14.* Having offered up himself through the eternal spirit, gives unto us an estate suitable *his ever-lasting righteousness*: and so our estate in heaven by his purchase, must be suitable unto it, an eternall inheritance.

And so also, *in regard of the Saints of our condition*, our estate there, *must needs be eternall*; for divers respects. I. Considering, *that the constitution of the Saints is a glorious condition, and therefore must needs have an estate of satisfaction.* Now if a man in that estate might see the end thereof or beyond it, it were not satisfactory for the soul. Other creatures have no capacity beyond their present estate, and therefore are satisfied therewith. But it is not so with man, who hath a reach beyond all he possesseth, or can see, even to eternity; *it being impossible to satisfie*

II

I

an eternal constitution with finite things. Therefore we must have an eternal Estate, God having stamped upon the soul an impression to look after that onely which is Eternal and Infinite : therefore being now in a finite Creature, it must look for an eternal Estate hereafter (at its departure hence) which is [Eternal in the Heavens.] Again,

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Secondly, *As it is a new Creature,* there is a principle in the soul to be contented with nothing but Eternity; and therefore, according unto this Spirituall eternal principle, it thirsteth after, and must have an Eternal estate. For, as its original is not of Corruptible seed, but of Incorruptible, by the word of God, who liveth and abideth for ever, 1 Pet. 1.23. so must we needs have an Eternal Estate suitable.

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And Lastly, *In regard that the Saints hopes are Eternal, and so nothing else save Eternity can answer the*

the same, seeing they are begotten again [to a lively hope, out of Gods abundant Mercy] by the Resurrection of Jesus Christ from the dead; [To an Inheritance immortal and undefiled, that fadeth not away, reserved in Heaven for them] 1 Pet. 1. 3, 4. Seeing then in this life, it is a grievous thing to be disappointed of our hopes (which the Saints pray against) but would much more be so in heaven, seeing here we have no continuing City, but wee looke for one to come. Therefore our Expectation being strongly upon that Inheritance to come, and the hope deferred (as *Solomon* saith) being the fainting of the heart; if our desires and hopes should misse of this tree of Life in Eternity, Wee should be Sick in Heaven, which is impossible: and therefore our Estate there must of necessity be an Eternal Estate, suitable to our lively hopes. Now

*This Meditation of Eternity, where
it fastens upon the soul, works
great Matters into it.*

I The Meditation (I say) of our
Change, and Eternal Glorious E-
state to come for Eternity : it
works, stamps, and makes strange
impressions of wonderfull matters
upon the soul, as 1. A willingnesse
to put off our Earthly house for
that Eternal in the Heavens : for,
[Such are supposed to have Eter-
nal life already abiding in them,]
1 John 5. 13. which no Murtherer
or such like can have, and may
know that they have Eternal life,
which is in Christ their Head, who
is true, and the true God Eternal
life, 1 John 5. 20. They have a
Spring of Eternal life abiding in
them, a Well of water of life,
springing up unto Everlasting life;
not contented with this world, but
having

having hearts more in heaven than on earth.

2. Then again it makes us do all earthly things with a subordination to this eternal estate, so as all things may further, and nothing may wrong or hinder it, and so to improve our time, unto the utmost advantages, which may further the same contrary unto wicked men, who are the most abusers and prodigall of time, not following their rule. *Ephes. 1.4. To redeem the time.* But the Saints on the other side, as they improve their time so they desire to do all things exactly with subordination unto heavenly things (*especially heavenly things more immediately ushering eternity.*) Whereunto as all their thoughts and meditations bend, so do they tend towards eternity in all things, because, in all their actions, they have a design upon eternity, doing all things as though they were to answer

answer all at the last day, when yet they know, that their sins before that time, are done away and covered, *Jerem. 31. 34. Micah, 7. 18.* And this meditation of death, and eternity of heaven after the same, *it maketh us also abundant in the work of the Lord,* knowing that our labour shall not be in vain in the Lord: and makes us work through all difficulties unto this eternall estate, doing all things unto that end, not drawing back or indenting with God. For, seeing it knoweth, that there is no determination of this estate, it makes (what it cā) a fuitable endeavor of Eternity upon earth, to work in all things toward the same. And yet more [it filleth the soul full of honourable thoughts not to be contented to sit down any more doting upon these earthly things on this side of eternity] as we have formerly done, setting our eyes upon that which is vanity and vexation

vexation of spirit, nothing, yea lesse then nothing, compared with eterni-
nity. For here as *David* speaketh
Psal. 119. 19. We may see an end
of all perfection and earthly glory
whatsoever in this life. But of this
heavenly perfection, as there is no, so
we can see no end thereof. And
this meditation of death, and eter-
nity following after it, makes this
impression upon the soul also (as
is usuall in disputations) To state
the grand businesse of heaven and
earth aright, to weigh all things in
the ballance of the Sanctuary, where-
in they are found light, nothing
yea lesse then nothing compared,
with this eternity of heavenly
glory to be revealed: and so to
look for, or expect no great mat-
ters, where they are not to be found,
But to use this world, and all things
therein as though we used them not
and therfore laieth this conclusion
for an invincible ground, *that all the*
afflictions

afflictions of this life, are not worthy of that glory which shall be shewed unto us, so great that the whole creatiō is said to groan & wait for the revelation thereof, with the manifestation of the sons of God. Rom. 8. 18. Called therefore the fervent desire of the creature, waiting, groaning, and travelling in pain with them, to be delivered from the bondage of corruption, into the glorious liberty of the sons of God. And therefore inall the murmurings and tossings of the body in this life, it quiets the same with holy Bernard his speech unto his body, to be contented to suffer and wade through all the exigents of this life patiently, because the time of the body is not in this life, but in the world to come, wherein our frail bodies shall be made like unto Christs glorious body, Phillip. 3. And it (further to comfort us in our weary journey) assures us, That all
this

this life time is nothing else, but a time to fit and prepare us for to be Inhabitants of Heaven for ever, to learn the language of Canaan in; to be indowed with those supernatural habits of heavenly graces; putting on the Lord Jesus Christ in all his holy vertues; 1st by viewing of the exceeding rich and precious promises, [to be partakers of the Divine Nature.] And as it was said of those Virgins that were to be brought unto King *Ahashueros*, Est. 2. 12. They were first to be fitted and perfumed a year, one half thereof with Oyle of Myrthe, and the other with sweet Odors. So this Impression of Eternity shews us, that all our life time here, is nothing else but our perfuming time, to fit us with the fragrancie of all heavenly graces and endowments; that then willingly and chearfully we may mount up out of the Wilderness of this world, as it is said
of

of the Church, Cant. 5.6. perfumed with Myrrhe and Incense, and all the Spices of the Merchants; fraught with the full fragrancie & sweetnesse of all Heavenly Graces.

And Lastly, It makes us that not onely we are not content to sit downe quietly doting on these earthly things on this side of eternity (as is said) but further, It enflames the soul, sets it on fire, and furnisheth it with grounds and arguments to attain to a habit of fighting and groaning earnestly to be cloathed with our house which is from heaven, not onely from the excellencies of all that glory and eminence shewed of this heavenly house (which is abundantly enough to make us to long after the same) but also, in regard of those grievous and heavy pressures, and burthens wherewith we are pressed down in this life: as what can we name wherewith we are not more or less pressed

pressed down or burthened? so that that we have just cause to sigh and groan earnestly for this our heavenly house.

The body it self, is a heavy lumpish corruptible body, subject to much toil labour and wearinesse, which maketh us to sigh and groan much; besides the trouble and noisomenesse of so many troops of diseases and sicknesses, which accompany the condition of our frail bodies, causes of continuall sighing and groaning. But in heaven all sicknesses and diseases shal have an end, with perfection of health for ever, and the body shall be no more lumpish or heavy as now, but a nimble spirituall body, *Philip. 3. 21.* Where they shall follow the Lamb wheresoever he goeth, it being heaven wheresoever Christ is, or shall shew himself; the body then being nimble and spiritual, able to mount upwards or downwards, backwards
or

or forwards, as swift as thoughts are now.

- 3 And then, wonderfull weights and pressures, we have from others and from our own spirits, pressing them down; burthens by the Sympathizing with others, weeping and mourning with them that weep, in prison with them that are imprisoned, and so forth of all other miseries bearing a part with them. And the bearing with the passions and infirmities of others is also a great burthen; to stoop to them and bear with them, as Nurses and Parents do with their Childrens infirmities.
- 4 And the wicked conversation of others is also a great burthen unto us, for which, *David*, *Lot*, and *Jeremiah*, were so grieved and burthened. And from others also we endure Slanders and Persecutions of all sorts; yea, and it is also some burthen unto us,
- 5 That we are not able to do more good unto

unto others, and help them in their miseries. But in heaven all these things shall have an end, all shall love and joy alike, all be of one will, mind, and affection; no misconstructions, passions, distempers, mistakings can be there; no Slanders, Tale-bearers, or reports shall vex there; no Sorrow, Griefe, or Want shall be there, no objects of our compassion to grieve us, all shall have enough with a conversation suitable unto heaven.

And here our spirits have grievous burthens, vexing our spirits: *and our affections of love and joy*, are disordered, either set on wrong objects, or doting too much on earthly things, or coming far short in joying or loving of God, whom we should joy in with all our might, and love with all our strength and delight, and can never joy in, or delight too much: these presse us down, as was said of Christ, that his

soul was heavy even unto death, so these depressie us, and make us lumpish, and (as it were) rounds us about with sorrow. *Now a Man that hath a little glimpse of the glory excellency and eternity of this heavenly estate by faith, knowing that then all sorrows and tears shall be washed and done away, cannot chuse but groan earnestly to be cloathed with its house which is from heaven. Because in heaven there shall be no more erring in our affections, which shall all be placed on the right object; and then there shall be no more fear of dotting upon the creature, or of the excess, degree, or measure of our love to God, or joying in him, whom we cannot too excessively love: for as on earth we cannot love him too much, so in heaven we shall not be able to love him too little.*

And here our ignorance is great, and a burthen to us, a great toil and labour to attain knowledge, and

a burthen to be such non-proficients to profit so little and slowly in search thereof; yea having attained a little knowledge, then it is a burthen to know so little of that we should know, and that so much remains yet to be known; we are ignorant of. And when our knowledge is here at the height, then is our burthen greatest of all, because then we most of all see into our own misery and want in knowledge (especially in heavenly things) so that that falleth out to be true which *Solomon* saith, that he who increaseth knowledge, encreaseth sorrow. But in heaven, the soul shall not be capable of any ignorance, but as soon as the interposing veil, betwixt the soul and heaven shall be removed, as soon as this curtain shall be drawn, it shall be filled (as it were) in a moment with perfection of all knowledge, more then all this world ever had since the creation, were it

altogether in one : so that now both our ignorance and knowledge, when we know are a great burthen unto us, and causes of groaning earnestly, and sighing for our house, which is from heaven.

Our callings are also some burthen unto us, be what they will, one way or other there is wearisomnesse or vexation in them, and even the ministry it self a great burthen to undergo, as Paul speaketh of himself, undergoing the care of all the Churches. But in heaven no burthens, wearisomnesse, or pressures shalbe in any thing we go about, but all done with ease, and much facility and cheerfulness.

Then also, there is a bondage of corruption in the wil, refractory unto all goodnesse, prone unto all evill, in all holy duty still going whether our flesh would not, which is unruly and untamed, so as we have great warring betwixt the flesh and the

the spirit, which is a terrible burthen, not to be able to perform that good we would, and led captive unto that we would not. *But in heaven the wil shal be renewed changed, and newmolded, that there shal be no reluctancy, or drawing backe nor the least jot of any inclination to depart from the exact will of God in all things.* Because by this time we being perfectly holy, Gods will and ours must of necessity be all one, and so the currant of our affections run for ever in one channell.

And unto all these more then all the rest, we are not onely burthened, pressed down, and wearied with the many actings of sin, and surrounded about also and invironed, with the dwellings thereof in us in this body of death : which though sometimes it lie still and act not ; yet lieth still ready as an Armie round about us in readi

neisse to ambush and come upon us, we know not how, where, nor when, like a lurking serpent still waiting to sting and suddenly surprize us, which body of death made *St. Paul*, though otherwise a man of an invincible courage to master vanquish and overcome all afflictions, and make a tush and light matter of them, *as sorrowing* (saith he) *yet alwaies rejoycing; as having nothing and yet possessing all things,* 2 Cor. 6. 10. being a strong man to master these and all other crosses, yet cry out on this (as too hard for him) *Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death. But in heaven there shall be no more sorrows, crying tears, or cause of complaints. Our death, will be the death, of this body of death, no sorrow or shame, or complaints in heaven, no ambushes of sin can lie there, nor Serpent shall creep in into that*
Paradise

Paradise to seduce us any more: we shall for ever be freed from this body of death, and have a body like unto Christ's glorious body. In all which respects and many more, these meditations and impressions of eternity of glory in the life to come, maketh such reflexions upon us, to make us to sigh and groan earnestly, to be cloathed with our house which is from heaven unlesse in,

*Some Cases when Beleevers otherwise
very good men, cannot thus sigh
and groan to be cloathed
with this their house
which is from
heaven.*

Which may appear, both in regard of others and our selves. First, for others: Many beleevers are contented to spare this Sighing and Groaning (at least suspend the
I 4 *same)*

same) *Because they would live to do more good unto others, to see some fruit of their labours and seed sown, how it growes ; to see the prosperity of the Church, as David did, Psal. 106. 4. Remember me, O Lord, with the favour of thy people, visite mee with thy Salvation, that I may see the felicity of thy chosen, and rejoyce with thy people, and glory with thine inheritance.* And some also, as *St. Paul*, are very able to comfort and help others, and therefore are sparing to Sigh and Groan for this heavenly house, because they may be profitable unto others ; as *Paul*, though in regard of himselfe he could have been contented to have flowne into heaven ; yet in regard of Others, he armed himself with that wonderfull self denial, to be contented to live for their sakes. And so also may many other good Christians linger and draw back from earnest groaning

groaning after this heavenly house, in regard of Others. Parents sometimes would live to see their children bred and brought up in the fear of God, and see the prosperity of other friends, and are not so earnest in Sighing and Groaning after their Dissolution.

Secondly, *For our selves* ; Wee may draw back from Death, and Sighing and Groaning after this heavenly house to be cloathed therewith, in divers cases. First, When we want the comfortable Assurance of our Salvation ; and when our Evidences of heaven are so flurred and blotted that we cannot read the same, or have forgotten them : Then we cannot sigh and groan after this heavenly house, until we are able more clearly to read our evidences. And Secondly, We are sometimes ignorant of the Glory, Excellency and Eternity thereof, and so we cannot sigh and groan earnestly

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earnestly for the same which we are ignorant of and know not, and yet for all this, may be good Christians and Beleevers, though they fail and come short in their meditations. And Thirdly, When for our humbling, the Lord is pleased sometimes to set our sins before us, and therewith the wrath due unto them; then, not daring to looke God in the face, they dare not look on death to encounter that, and so are far from sighing and groaning after this heavenly house: as wee see in *David*, a holy reconciled man after Gods own heart; yet *Pf.* 38.4. when God suffered his sins to stare him in the face, he then complains, [Mine Iniquities are gone over my head, & as a heavy burthen, they are too heavy for me:] and so prays, *Pf.* 39.19. [Stay thine hand from me, that I may recover my strength, before I go hence & be not.] Now, a sense of sin and wrath now and then

then being given unto the Saints,
 they cannot then groane earnestly
 to be cloathed with this heavenly
 house. Fourthly, And again, We
 are sometimes to bustle with the
 delights and pleasures of this world,
 which steals away our hearts from
 sighing and groaning after this hea-
 venly house ; which makes that
 with so much adoe we are drawn
 away from wallowing in them ; as
 we see in *Lot*, a good holy man; yet
 what adoe was there to draw him
 away from *Sodome*, that whilest
 he prolonged the time, he was in a
 manner pulled out of it ; and when
 he was pulled away from it, yet
 he makes intercession for *Zoar*,
 which was one of those Cities, that
 his soul might live, *Gen. 19.20.*
 And sometimes again, Fifthly, The
 soul is as it were in prison, and off
 hooks, as a door off the hinges,
 with strong and many amazing di-
 stractions, so as the soule is not it
 self,

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5

self, nor able to look after heavenly things, having much adoe to wraastle after these encumbrances, when it is unfit to sigh and groane earnestly after heavenly things, yea, not to mannage earthly comforts; as it fell out with the children of Israel, Exod, 6. 9. that though *Moses* told them excellent things of the Egyptian bondage and captivity yet (it is said there) That they hearkened not unto *Moses* for anguish of Spirit, and for cruel Bondage; So that vexations of earthly encumbrances and wants, are great impediments unto this sighing and groaning earnestly after heavenly things in this our house which is from
6 heaven. And sometimes also in regard that our Accounts are not ready, we shrink and draw back again being loath to encounter death.

7 Lastly in this case we make no hast but shun death, and sighing
and

and groaning after this heavenly house, *because we look on death, under wrong notions and apprehensions,* and therefore run from it, *as Moses fled from his staff when it was turned into a Serpent,* untill God quiet our spirits, and bid us to take it up again, shewing us that there is no danger in it, and making us in love with it. For indeed, *Death is a part of the Saints portion,* 1 Cor. 3, 22 all things are yours saith he, whether it be *Paul or Apolles,* or *Cephas* or the *World,* or *life,* or *death,* whether they be things present or things to come, all are yours, &c. *what great matter is this for death to be ours?* O yes, a great matter as it is ordered, as the *Grave* is sanctified and perfumed by *Christ,* and as it were an inlet unto *Glory,* being the door of life; this also is *Ours,* and a great part of our portion, one of *Christs* prime Legacies. It seems that *Iob* had no
crosse

Death
what.

Crosse, or bad apprehensions of Death, Job. 6. 11. *What power have I (saith he) that I should endure? or what is my end if I should prolong my life?* And David he saith, Mark the upright man, and behold the just; for the end of that man is peace, Psal. 37. 37. and indeed if we look through the Scripture Glasse upon Death, it is nothing to a Beleever, apprehending it rightly. For, then we see it to be nothing else, but *A sleep, A peaceable rest, A gathering to our fathers and people, The funeral day of all our sins, and final destruction of all our enemies, The gate of heaven, as it were, Our Coronation day, and the Resurrection of all our comforts, with which, and the like apprehensions, we may come (as it were) to bury death it self.* The Apostle we see speaking of death, he passeth it over slightly, & mentioneth onely *the clothing after it: insisting upon that which we shall have when*

when we have put off this earthly Tabernacle. And in the Phillipians speaking of Death, he passeth over it and mentioneth onely *our being with Christ.*

In all these and many more cases (too tedious now to insist in) the soul cannot sigh and groan earnestly to be cloathed with this heavenly house, though otherwise Beleevers and good Christians; wherefore in these and the like cases, we must not be at quiet with our selves, until we have shaken off these lazy pressing down habits of our distempers, with holy *David* chiding our selves as he did his soul, *why art thou cast down O my soul? and why art thou disquieted within me? wait on God, for I will yet give him thanks; he is my present help and my God.*

But at other times, *when it pleaseth him to say unto our souls. I am thy Salvation, when hee anoints our eyes with spiritual eye-salve to see* Times when the soul can sigh and groan for Heaven.

see a far off into things invisable ;
when heavens gates are opened unto
us by a powerful preaching and open-
ing of the word of truth unto us , our
beleeving breaking forth into rejoy-
cing, when with an enlarged heart
we can run the ways of his commande-
ments, the feet of them that bring
glad tidings being beautiful upou
the mountains unto us. And Christ
comming by them , leaping by the
mountains and skipping by the hills
of our sins to comfort and stablish
us : when the water of our sanctifica-
tion is clear and not muddie , so as
we can read our evidences in bright-
nesse, with many strong reports of the
spirit, joyning with our spirits, when
the blood in our justification runs
fully and clearly before us, that we can
powerfully apprehend the same. And
when in meditation wrapt a little,
heaven and heavenly things seem
great and glorious unto us, and earth-
ly things (compared with them)
mean

mean and contemptible, when Christ becommeth that precious pearl known and beloved above all things; for which we are contented to sell all; when we have got some sight and assurance of heaven, and eternity of glory, having been victorious in some sharp crosses, trials, and afflictions: having sacrificed our Isaacs and attained unto some good measure of self-denial, in uprightnesse and sincerity, being humbled Sainlike, to sit down at Gods feet, and be whatsoever he will have us to be. Then, then, the soul cannot chuse but sigh and groan earnestly to be cloathed with its house which is from heaven.

And very great reason there is to sigh and groan earnestly for (a house of glory) such a house as will keep us out of all dangers, and supply all our wants. This is that cloathing we so sigh and groan earnestly to; To be cloathed with our house which is from Heaven: of

K

which

which our Garment cloathing us,
there is a threefold consideration.

1. *That cloathing we had in the Estate of Innocencie*, which covered our shame and nakednesse, and which we kept not; for sin discovered our shame, so that it was quickly lost.
2. *There is the garment and cloathing of Christs righteousness in Iustification and Sanctification*, consisting in Holinesse and Righteousnesse. mentioned, *Ila. 61. 10.* called *the garment of Salvation, and robe of Righteousness*; cause of great rejoycing to the soul, to joy in God, being cloathed with the garments of Salvation, and covered with the robes of Righteousnesse. And 3ly, *There is under this notion of cloathing, the Glory of Heaven understood and looked at.* Christ his Righteousnesse is indeed a garment of Glory, making us all glorious, which garment we are now cloathed with, [Whereunto when there shall

shall be added a tincture of Glory in Heaven, then are we cloathed with our house from Heaven; for the soul wishes not to be rid of that garment of Grace it now wears, but to have it beautified and adorned to the height of all excellencie, when it shall be cloathed with a tincture of Glory, to make it appear most of all excellent. Which Glory even Christ himself in the days of his flesh prayed for, *Iob. 17. 5.* And now O Father, glorifie me with thine own self, with that glory which I had with thee before the world was: that is, that the glory of the Divinity might shine forth (joynd with his Humanity) as bright as ever.

Now *this cloathing*, is first a most rich and pretious cloathing above all other cloathing whatsoever, exceeding that of the lillies spoken off, which surpassed *Solomons* glory in all his excellency and royalty. And

Our heavenly cloathing,

then secondly, *It is a durable cloathing, which shall never wear, nor wax old, but be new and alike fresh for ever* : as it was said of the children of Israels garments and shoes, in their journey unto that earthly Canaan (a Type of the heavenly) not onely that these did not wear, but were as fresh and new as at the first. And then thirdly, *It is a lovely garment, which shall be perfected with Gods comelinesse, and that beauty he shall put upon it, mentioned Ezek. 16. 14. which if he call it perfect upon earth, In how much more perfection of beauty shal this cloathing be in heaven, where the fulnesse of glory doth so abundantly shine forth about the Beatificall vision ? And as for Excellencie, so for Use, this garment of glory, is such a cloathing, as shall cover all our shame and all our nakednesse. For if the estate of innocency knew not shame (till sin discovered it)*
much

much lesse, shall there be any shame in heaven, where this garment of glory, so far excels surmountingly our first garment of innocency. Such a garment, *as we shall always keep close about us;* where no winds, troubles or temptations, shall be to make us any more in danger, to loose our garments, as here. And then, [such a garment as shall keep us warm for ever: such a house and garment as shall preserve us for ever, from all outward incumbrances and troubles, supplying all naturall wants, without naturall helps,] doing all these things to us so, as we shall never have need of them any more. A house cloathed with the glory of heaven, far beyond all earthly cloathings and furnitures. And such a cloathing, as shall make an everlasting distinction betwixt us and wicked men for ever, whatsoever imputations now lie upon us conversing

K 3 amongst

amongst them. *Malach. 3. 18.*
such a house (like Christ himself
the glory of that house;) *from w om*
and every thing in the house, we may
at all times fetch whatsoever we want
to supply all. So that *Heaven is all*
things unto us: as God is the uni-
versall good so hath he the fulnesse
of all to supply us with, which he
can convey when and by what
means it pleaseth him. *All things*
are ours, because Christ is ours, who
is all things unto us, and hath all
things, his whence at all times we
may fetch every thing we want, out
of this heavenly glorious house: for
which the soul therefore in its most
excellently composed temper, *sighs*
and groans, (as hath been said)
that our garment of salvation, and
robe of Righteousnesse we are now
cloathed with in this our naturall
condition, may be heightened up to
the full perfection of heavenly
beauty, with a superadded tincture
of

of Glory in that highest place of eminencie and excellencie, far above all.

[*Not that it would be uncloathed,*] Why ^{the} *this* is not the cause of the sighing ^{soul would} and groaning, but [*cloathed upon.*] ^{not be uncloathed.}

The soul in this case hath no peremptory desire to die, nor any pleasure of complacencie that way: Oh Life is precious, and long life is a blessing from God; *To live long in the Land*, and to have opportunity to do much good, and to recover a great deal of the blessed Image of God. It knowes Death to be of it self an enemy, and the last enemy which shall be destroyed, and no man will willingly cast himself in the jaws of his enemy, which (with^{out} a garment of Grace) will but lead us unto the *King of Terrours*, into that Eternity of that tormenting *Tophet* for ever. No it is not willing to uncloath it self of this garment of Grace, *Christs Righteousnesse*, but

to gird and keep it faster & faster about us; for in that great day, Christ must see us thus cloathed, or else wee can have no cloathing upon the same with a garment of Glory. And therefore in this life, it is willing to submit it self unto the Will of God here, in all Active and Passive Obedience: and though it be forced to live here a sinfull life, where it cannot chuse but sin; yea, and sometimes an unprofitable life (laid by as it were) good for nothing, yet it knowes, *the sins shall be forgiven, and the good actions be all recorded in mind*, and it to be an high act of our holinesse, even to submit to God, and live in such an estate as doth sin, wherein we must suffer. For we can be in no such Estate here in this life, but we may bring Glory to God, and glorifie him, whilst our patience is attaining unto its perfect work in us, that we may be entire, wanting nothing.

O but this is the matter, and cause of this sighing and groaning (*That mortality may be swallowed up of Life.*) That is, that all this whole body of death, with all the effects, causes, forerunners, attendants, and followers thereof; that all possibility of dying, all necessity of dying, all fear of dying, or sinning any more, the whole body of sin and death, with all the relations and appurtenances thereof, *may be swallowed up of life*, quite abolished and taken away for ever. Even as it was in the case of *Korah, Dathan, and Abiram*, with all the families and goods of all which, nothing was to be seen, when the earth had swallowed up all, and closed up again, or as *Revel. 12. 16.* It is said that the earth helped the woman, and swallowed up the flood, which the Serpent cast out against the woman. So it is here, [the soul in sighing and groaning after a heavenly estate sighs

Causes of this sighing and groaning?

- sighs and groans to be freed of all the acts of sin, and whatsoever it looketh on as fruits of sin, which are pressing down burthens unto it, in this body of mortality.] And
- 2 then again, *as this mortality is a remembrance, and witnesse of sins contagion and filthinesse, it sighs and groans to be freed from it, and would have all memorials and witnesses of*
- 3 *sin done away.* And further mortality it self as it is a remembrance and witness of sin, &c. *It is sin, and is attended with the fruits of sin.* This with all the relations thereunto, it sighs to have done away, that all manner of impurity may be abolished, as nothing thereof may remain either in thought or action.
- 4 And then again, seeing all the parts of our mortality (as hath been said) are clogs, and burthens, and hinderances unto us in Gods service, as weights to keep us down as fetters to chain us and keep us under (for when

when our spirits are mounted up, and would flie unto heaven and converse there, this mortality pulleth us down again, and hindereth us from spiritual actions and meditations, not to perform them with any life or comfort.) *In this case also the soul sighs and groans to be gone. And as the soul desireth further union and communion with God;* 5
without these interruptions, clouds, damps, and eclipses of the sunshine of its comfortable feelings it now hath: *It groans and sighs earnestly that its mortality may be swallowed up of life. And yet more, It sighs to be at home in Heaven, because there shal* 6
be an explanation, and full discovery of the extent of all the word of God, and of the utmost fulfilling of all the promises, with a sight and apprehension of Gods goodnesse, what God & Christ have done for us, and that we thereafter might never have any thought, motion, or desire, contrary

ry unto the will of God. All
r high, in all these cases, are war-
antable and spiritual grounds for
the soul betrothed unto Christ,
here to desire, sigh, groan, and
long for the consumation of the
marriage with him in heaven. For,
[the more holy, spirituall, any
one is, and gracious, the more they
desire this union and communion
with Christ in Heaven.] As *Rev.*
22. 20. [Even so come Lord
Jesus come quickly. Untill the
day break and the shadows flie a-
way, return my wel-beloved, and
be like a Roe, or a young Hart up-
on the mountains of *Bethel.*] *Cant.*
2. 17. And thus, the souls of the
faithfull here, though they would
not be uncloathed, yet sigh & groan
earnestly to be cloathed upon, that
mortality may be swallowed up of
life. VVhich ardent desires in them
are both wrought, continued, nou-
rished in them, and perfected by the
spirit,

spirit. 2. Cor, 5. 5. Which maketh request for them according to the will of God. Rom. 8. 27. And thus by Gods mercy and assistance of his blessed spirit, we have been led along to have *a glimpse of this heavenly building, not made with hands, but eternal in the heavens, and of the glory, excellency, and eternity thereof*: with both the causes and lets of sighing and groaning after it.

And now, that we are come unto a full point in discovery of this *Heavenly House*, being descended from this transfiguring mount, to wander a while longer into the wilderness of this world, ere we can attain thither to live for ever, whats now finally to be done? Can we, or shall we now part with a sight thereof, without looking back to have a review of the same (as men do with a sight of beloved friends at parting to have them in eye so

long as we can) O yes, now that the impressions thereof are new and strong, let us make some use of all, ere we part with the sight and sense of such excellencies.

Vse, I.

First, Let us joy in, love, delight, and admire those inhabitants, and expectants of heaven, whilest they are amongst us, upon earth, who shall be our companions in glory; for whose sakes all the Angels are said to be ministering spirits: therewith thinking and studying what to do for them, the King of Heaven so honours, as to have built a house for them, so gorgeously adorned with all matchlesse excellencies, in such magnificent height; safety, and state, not made with hands, but eternall in the heavens. For this eternity; is that, which as it fours all wicked mens comforts, so it is that which sweeteneth all the sorrows, and miseries of this life unto the Saints, having such an eternity in it, as they shall taste

taste of eternity every moment. And withall let us give glory to God, and be much wrapped up in fervent love to Jesus Christ, who hath purchased for us, this eternal inheritance, walking suitably, as thole who prolesse themselves to be heirs of this great salvation in this Heavenly House.

Secondly, Let us inform and reform our judgements soundly in *Vse, 2.* this grand point, (which hath been so tully proved now) *that onely Beleevers, are in a very happy condition,* and that whosoever looseseth, yet *that in all estates they are gainers, even by afflictions and death it self.* For *by affliction,* Heb. 12. 10. so *by death,* they come to be *partakers of his glory.* John, 17. 24. for which Christ did so earnestly pray, and unto which they attain, after the momentary sufferings here. And therefore we must assure our selves, *Thatsoever we lose here*

here, which brings us in Grace, and sets us nearer unto glory, is good for us. In all which, Sampsons riddle is verified, Iud. 14. 14. Out of the eater came meat, & out of the strong came honey. So after death which consumeth all, at length commeth life, glory, and immortality, and by those strong crosses we wade through at length commeth death; which bringeth us thither.

And therefore in the next place, seeing Our greatest sorrows bring us nearest unto our greatest joys, our everlasting glorious estate, let us never look upon death, but whither it carrieth us, at somewhat comming after it, looking through it, at the glory and eternity whither it leadeth us, and learn to die before we die, that like wicked men, we may not die after we are dead. And therefore, a short and frail life, a life full of weaknesse and diseases, clogged with afflictions, would

should be Musicke unto a Godly mans ears, who, then with a fixed heart assures himselfe, that now there are great possessions at hand, a comming, wherewith we shall be invested in Heaven for ever. And therefore, all these and the like, reports, should make us contented joyfully to leave this smoaky earthly house, for *This building given of God, not made with hands, but eternal in the Heavens*; as Paul did, whose care was for nothing else, but *How he might finish his course with joy, win and know Christ, attaining thereby unto a joyfull Resurrection of the dead, Phillip. 3. 10.* whereby we may assure our selves, that there stands but a little betwixt a *Releever, and his eternal estate*; a little breath, a frail short life (not two lives) but one, and that is our own.

Thirdly, If there be so much *Vse, 3.*
 Glory, Excellencie, and Eternity in

L

this

this heavenly building, as is shewed, then let us never hereafter take on, and so mourn for the departure of our Christian friends hence, as those who have no hope; surely it is a token we felt not Gods love, nor received such comforts from his hand as we ought to have done. If we should not thankfully give back to God things received, as *Hannah* did *Samuel*; and whilest we plead our love to husband, wife, children and friends, what unkindnesse do we bewray to God, as though he were not the only wise God, to know the fittest and best time to come in and go out of this world? On what mourn we for? because they are escaped the storms and tempests of this life, in *Abrahams* bosome, their warfare at an end, at rest from their labours, freed for ever from sin and Satan, set with spirits of just and holy souls, come to perfection, at the Fountain head, drinking fully of the

the water of Life, never to thirst again, fraught with all heavenly knowledge and understanding, enjoying the fruit of all their labours, prayers, sighings, sufferings, and meditations, in the full fruition of the Beatifical vision for ever? Oh, is this love! this is usually self-love in us, not love to the dead; for love in its excellencie aims at the best good of the beloved; and as it comes from heaven, so it envies no friend of heavenly Glory. In which case, our Saviour pleads excellently to purpose with his Disciples, (sad at the news of his departing hence from them) *Ioh. 14. If ye loved me, ye would rejoyce when I said I go unto the Father. Still it argues, that the heart was too much glued and knit unto that it was so loath to part with: for our life is oft too much in the life of our friends, as Judah told Ioseph of Iacob, that Iacobs life was bound up in Benjamins, which*

God takes unkindly ; for how many friends have we in him, who, rather than we should want friends, can make our enemies our friends ? and this is an everlasting Rule, *That the heart which is most pitched and rolled upon God, is least from the Creature, or excessive mourning ;* wherein our bustling and tossing hindereth us from inspecting into Gods excellent working, aggravates the losse, unhooketh the soul from its most noble temper, quietly to submit to God in all things, and shews that we relied or trusted too much upon that removed from us ; for the Creature too much relied or doted upon beyond the Creator, or thought of, in whatsoever cases, doth so far Deifie it, and so justly procure its removal from us, for whom (certainly) nothing is longer good, than God will have us to enjoy the same : Happy were we, if once we could attain unto this high pitch

pitch of faith and confidence in God, To beleeve that he as he is onely wise, so nothing is done, but that it is in the heighth of wisdom effected, and in the most seasonable time, for our everlasting good, in this life and in that to come.

Now these with the like considerations, will wean us from the world, and with the Church clothed with the same, maketh us to tread upon the Moon, viz. (*All earthly things*) being strong in the Lord, and having his joy for our strength, Nehem. 9. Be armed against all sufferings, by this piece of spiritual armour ready. The *Helmet of our Salvation*, Ephes. 6. The *hope of Glory*. Being enflamed with that *constraining love of God*, to long to be at home with him, and work upon us suitable impressions according unto that subject we rest upon, accounting all here below nothing in regard of heaven: cau-

ing us (having this bright Sun
light) not so to rejoyce any more
as we have done in the moon and
stars light of this world, when
there appeareth unto us, as far
greater glory. Yea, as it is Job, 5.
21. 22. making us to laugh at fa-
mine and destruction, and not to
be afraid thereof when it commeth,
or any other terrour at hand. And
hereby also we shall learn with Christ
to despise and pass by the shame of the
Crosse, by these overmastring medi-
tations, in all things looking unto
him, who endured such contradiction
of sinners, for the joy and glory that
was set before him, Heb. 12. 3.

And now to conclude all (in the
last place) let this be the upshot
of all, with holy Abraham and Job,
to stand in our Tent doors waiting
for the coming of Christ, for the
consumation of the marriage with
him for ever (this whole lifetime
being but our betrothing and per-
fuming

suming time to fit us for him) so with Job, all the daies of our appointed time waiting untill our change shall come (which will nothing hinder our sighing and groaning after heaven, for the same and that may stand together) but every day increase the same the longer waiting for his comming is delayed, quickning our appetite for it, and giving us so much the more time to treasure up grace, that we may be vessels fitted, and prepared to engrosse a great depl the more of his excellent glory for ever. And let us hereafter look upon heauen, as the finisher of all our sorrows, crosses, cares, turmoiling thoughts, vexations, wants and the like whatsoeuer, where shalbe fulnesse of joy, and society of all, which desires, thoughts, hopes, and expectations, beyond all expression : learning to spiritualize all things and occurrences unto heauenly ends : admiring as is said at the

love of Christ, who hath freely given and purchased unto us this inheritance; knowing this, that all the sweetnesse of this life is nothing but bitternesse, unlesse he season the same; and that the meditation of him in his excellencies and high perfections, what he hath done for us here, and shall do for us in endlesse Glory, is that which onely is able to sweeten all the sowre things of this life unto us. And now that we know and are convinced of these things, let us do as God commanded *Abraham*, when he gave him the promised Land, *Gen. 13. 17.* *Arise, and walk through the length and breadth of this heavenly Canaan, given unto us, from the one end of Heaven to the other.* To rouse up our spiritual meditations by Faith, often walking from room to room, joy to joy, astonishment to astonishment, Glory to Glory, raising our meditations dayly aloft, to think

think of it often, and to joy in the same with mounted affections thither. But what do I say of raising our affections and meditations thither. Or rather in good earnest let us resolve Saintlike to dwell in heaven, where our conversation should chiefly be. For so it is laid of those holy ones oppressed by Antichrist (whom he made war against,) Revel, 13. 6. *That they dwell in heaven*, having much and constant entercourse of heavenly conversation and affections bent mounting thither, which is, *to dwell in heaven, even whilest we are conversant upon earth.* By which meditations though thereby we cannot yet take full possession of our heavenly inheritance, yet they will make us the better to taste of the milk and honey of that promised land; as Moses by faith did of the land of Canaan, which God shewed him, yet he tasted of the sweeterneffe and fulnesse thereof, and fed himself with

with the milk and honey of it: suitable whereunto is that which the Prophet David speaks so confidently of, Psal. 63. 4. *Thus will I magnifie thee all my life, and lift up my hands unto thy name: my soul shall be satisfied as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips.* But when shall this be effected; when I remember thee upon my bed, and when I think upon thee in the night watches. So that often meditations of the promises of heavenly things, turneth them as it were unto marrow and fatnesse, to be substantial and conatural with us, when unto others they are like unto dry bones. So may we in our journies through the wilderness of this world, feed our selves fat, and fill our bones (as it were) with this strengthening marrow, attained by these heavenly meditations, marching from strength to strength, faith to faith, and glory to glory until at length

length we come to be transformed into the blessed image of Christ, in holiness and righteousness this mortall having put on immortality, and this corruption incorruption to be swallowed up of life: there to enjoy for ever with a strong inlightened intellectual understanding the myffery of the glorious Beatificall vision, in a ravishing and overcoming joy unspeakable and glorious. And (which is the sum of all, which hath been, or can be said) as it is, *Ephes. 3. 19.* To be filled with all the fulnesse of God, which is more for ought we know then Saints and Angels are fully capable of.

F I N I S.



L'ENVOY
To Eternities, Eternity.

5 MA 56

Rapt up in wonders, wonders Glories Maze,
Where endless end the period is of time
My ravish'd soul do rise thou mount & clime
Where million millions joys themselves bewrays,
With Saints & Angels in their glancing rays
Near beauties Throne, and that eternal light
Where ne'r shal come appear darknes or
View if thou canst eternities last days. (night
Let numbers rise and mount to highest pitch
And stretch beyond all numbers : O yet then
This date outdates the strength of any pen,
Nor can it multiply its utmost reach.
Since then no pen can cipher out this story
What can suffice for to attain this glory.





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